THE LUTHERAN OUTLOOK

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Pointed Paragraphs

"THEY ARE THIRSTING AGAIN"

ABOUT the time that humanism was at the height of its popularity, "the young married crowd" was deserting the house of God for the country club. Golf was substituted for the Sunday school, and a generation was infected with the idea that "one has to get out into the open for a little while, you know." Their children were taken out of the Sunday school, their own religious interests began to decline, and it was said that "the preacher doesn't have much to say to people who live in this modern world." But thousands of those same families, now watching their sons march off to war, go back to *homes that are empty.* There is no God there, and nothing left on which to stand. They are thirsting again.—*Christian Advocate.*

SECULAR PAPER PRAISES CHURCH PRESS

The religious press, unfortunately, has been in a period of decline for several years. Numerous church papers that once were flourishing journals have merged. Conditions have been against these papers remaining self-supporting, and a short-sighted clerical leadership and an indifferent and uninformed laity have failed to offer, in the case of a number of these papers, the necessary co-operation. The tendency to neglect its press has been a serious blunder on the part of most Protestant denominations during the last decade and more. One of the greatest handicaps to the carrying out of the Church's program today is the lack of information among the church membership about what is being done and what is proposed. The church paper is the best medium of communication within the bounds of the Church. As one of the most vital agencies in promoting denominational and religious progress, it deserves ample support.—*Houston Post.*

MY DAILY PRAYER

Dear Lord, I pray, should Thou behold
My love to Thee wax faint or cold,
Let then my thought come back to Thee,
Thy anguish in Gethsemane.
Where foes of darkness Thou defied
To give me peace, O Lord abide!

Dear Lord, I pray, should Thou behold
My love to Thee wax faint or cold,
Lead me to Calvary's cross to see
How Thou didst suffer there for me.
Thy nail-pierced hands and riven side
Now call me to with Thee abide!

Dear Lord, I pray, should Thou behold
My love to Thee wax faint or cold,
Call then my languid heart to Thee,
Let me Thy resurrection see.
Speak words of peace, walk by my side,
Thy spirit breathe. With me abide.

Gottfried Stone.

IN TIMES OF ILLNESS

Few of us find any compensations in illness, especially when the illness is our own. Afterwards, in retrospect, we may be able to say with the Psalmist, "It is good for me that I have been afflicted, that I might learn thy statutes." But that comes later, not often while we are on the bed of pain. Yet there is a way that our period of physical weakness may be made less burdensome. It is indicated by the verses written by a leper in a Christian hospital in the Far East, as translated by Lois Erickson, a missionary of the Southern Presbyterian church. Speaking of the fact that illness brings few joys, the poem ends with the lines:

So I shall lie and think
Of lovely things.

Such thoughts may require an effort of the will, and great persistence, and no little grace. But the blessings they bring will more than make up for the expenditure of effort. Even illness cannot bar the windows of our minds so as to shut out our thoughts of lovely things.—*Selected.*

Leaving Thailand, a missionary heard a convert whisper, "Don't forget; on the first boat that lands here after the war is over, I'll be looking for you." And from China comes this, from a Chinese: "We have reached the end of an era. Nothing will ever be the same again. Even missions stand at the opening of a new era—different in many ways. The keynote now will be Cooperation, Fellowship, Equality."

FAITH'S ANTICIPATION

There is a brief word, seemingly insignificant and yet so rich in contents, quiet and yet so moving, calm and yet so yearning. It is the word "at last". The aged among us, who has nearly reached the goal, considers the road traveled; he recalls the movement events, the long faded figure again b come alive, he is overwhelmed by t multiple contents of his experiences, is weary as he says: "and at last obta eternal salvation." The youth, wh stands at the beginning of the roa views with the eye of imagination t long course ahead, in his mind he ex periences that which is to come; th painful wants, the unspoken anxieti the depressed yearnings, the threaten ing conducts; he is weary of mind an says: "and at last eternal salvation."

Indeed, it would be a great gift if person rightly could use this word, b each of us is taught the word by Go and from God. For this reason we wi commend our minds and thought to ou Father in heaven, lest our soul be im prisoned by the joys or the sorrows life so that it forgets this word of re lease; but also that not too often im patience and inner restlessness migh bring the word upon our lips, so tha when the word like a faithful friend has followed us in the varied condition of life and has been our comfort, ou hope, our joy, our triumph; when th Word has sounded to us loud and en thusiastic, quietly and calmly, has spok en to us admonishing and remindin encouraging and beckoning that ou soul in the last hour may be carrie away from the earth to the place, whe we shall grasp the full significanc even as it is the same God, who, upo the guidance by His hand through th word withdraws it, receives into H bosom the yearning soul.

S. Kierkegaar

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EDITORIAL

HE VOICE of the Church is being raised everywhere on behalf of the starving children in the occupied countries of Europe. Two years ago former President Hoover, who administered the Allied program of feeding 10,000,000 people in German-conquered territory during the first World War, pleaded with America to send food to the children of Europe's democracies, but found his countrymen adamant. The tragedy which he then predicted would come to pass is now a grim reality, and church leaders in the United Nations are becoming gravely apprehensive.

ust the Children arve in Europe?

In England, none other than Dr. Temple, Archbishop of Canterbury, has begun to champion the cause of the starving children, and even the conservative London *Times* insists on immediate action. It warns:

"The fate of the next generation in Belgium (as also Norway) does not depend on what can be done on a large scale in two or three years. It depends on what can be done, even on a small scale, within the next two or three months."

In America the Protestant Church was put squarely behind the movement when the Federal Council of Churches at its biennial convention in Cleveland, O., pleaded that Europe's children be fed. Commenting on the relief work among the starving populace of Greece, which has been supervised by the Swedish Red Cross, the Council declared:

"Through such means, millions of lives of our Greek friends are now being saved, without aid to the Axis and to the satisfaction of the Allied governments. We can and do less for the succor of others of our allies who also are fighting valiantly in defense of freedom and who suffer for their present afflictions in a common cause."

Following the action of the Federal Council, a group of forty-three American churchmen headed by Dr. Henry Van Dusen of Union Theological Seminary who two years ago bitterly opposed former President Hoover's plan came out with a signed statement endorsing the proposed feeding program. This is rather tardy repentance on the part of spiritual leaders whose hearts should have been responsive to every cry for pity, but it is at least encouraging to know that rationalizing religious leaders can have a change of heart.

Perhaps America's own experience with food shortages has had something to do with the changed sentiment in this country. In any event, it has served to make Americans keenly aware of how desperate must be the plight of those countries which have been ravaged by a foreign conqueror and where the demands of a grim war machine must be given first consideration.

Two years ago Mr. Hoover warned America that hungry men are not given to calm reasoning when they hear their children crying for bread, and he suggested the thought that the democracies of Europe may turn against their real benefactors if they begin to suspect that their very friends are responsible in any way for their misery. Certain it is that German propaganda will not fail to suggest to the occupied countries that it is the pitiless Anglo-American blockade which is preventing food from reaching their shores, thus diverting attention away from Germany's own guilt.

The plight of Europe's starving children is not merely a humanitarian problem. So far as the Christian Church is concerned, it has deep moral implications. If the Church can look with complacency upon such an unspeakable tragedy, what hope can the world have that the Church holds the answer to the terrible wrongs that are afflicting mankind today? And if a heart of compassion is lacking in the Church, where else in the world shall we seek for it? One might even ask, How can we hope for the blessing of a just and righteous God on our efforts to right the wrongs of society if we seek to justify the wholesale starvation of helpless men, women, and children as an instrument of our war policy?

Nothing is more important just now than to impress our own government with the necessity of doing something for the starving children of Europe's democracies. If food is lacking in the United States, it can be obtained in South America. Neutral ships are also available in which to carry it. We are quite certain that if the 4,440 pastors in the American Lutheran Conference will express their convictions in this matter to President Roosevelt, Secretary of State Hull, and to representatives in Congress, and will also urge the members of their re-

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spective churches to do the same, it will have a profound effect on Washington.

To be remiss in a duty of this kind is nothing less than a failure in our loyalty to Him who said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Will America Join In Spoils Treaty?

THE SUSPICION begins to gain ground in many quarters that another Treaty of Versailles is in the making. Behind all the mystery that surrounds British Foreign Minister Eden's recent visit to Washington, at least this much seems to be clear, that strong pressure is being brought to bear upon the American government to take a "realistic" view of the peace settlement and of Britain's, Russia's, and America's place in the post-war world. And that means that the Atlantic Charter, like Wilson's famous Fourteen Points, must to a large extent be scrapped.

The key to Mr. Eden's enigmatical visit to Washington must be sought in the treaty which he negotiated in May last year with Russia's Molotoff. That treaty has been described as a twenty-year pact of alliance and co-operation. What post-war understanding was reached between the two nations at that time has not been divulged, but the London *Times,* which is generally regarded as the spokesman of the British foreign office, came out on the eve of Mr. Eden's departure for Washington with a blunt editorial which created consternation among the exiled governments of the small nations of eastern Europe who have found sanctuary in London. On Britain and Russia, said the *Times,* "rests a pre-eminent responsibility for European security. This is the sense and significance of the Eden-Molotoff treaty of May last. If Britain's frontier is on the Rhine, it might just as pertinently be said—though it hasn't, in fact, been said—that Russia's frontier is on the Oder and in the same sense."

Inasmuch as the Oder River rises in Czechoslovakia and flows directly through Germany into the Baltic Sea, the inference left by the *Times* editorial was that Russia, if victorious, intended to extend its borders or its sphere of influence to include Poland, Lithuania, Estonia, Latvia, a part of Germany, and possibly Finland.

In London, Count Raczynski, Polish ambassador to Britain and acting Foreign Minister of the exiled government, issued a strong protest against what he characterized as a dangerous tendency on the part of the big powers to impose a war settlement on the smaller countries without consulting their interests or desires.

In a later editorial which appeared in the *Times* after Mr. Eden had reached Washington, there was a veiled threat of Anglo-soviet co-operation in Europe to the exclusion of the United States.

The real purpose of Mr. Eden's visit was probably to "sell" his treaty with Molotoff and to gain the approval of the American government to a division of "spheres o influence" between the three great powers in the post war world. Such a settlement would probably leav Russia a free hand in eastern Europe, with Englan dominating western Europe. It would also call for th preservation of the British colonial empire with furthe expansion in Africa, and it would likely provide for th extension of American influence in South America an in the Pacific.

American coolness to such a "spoils" settlement wa undoubtedly one of the factors that prompted Mr. Eden' visit. And perhaps that is also the real reason why Mr Stalin found it inconvenient to meet Mr. Roosevelt a Casablanca. If America's President is the only stumbling block in the way of another "spoils" peace settlement he will need the prayers of all earnest Christian people

Religion Is Listed Among "Seven Sins"

FROM THE GREAT STATE of Texas come repercussions of a heated controversy between the *Houston Post* and the editorial staff of the *Daily Texan,* the student organ of the University of Texas. It began when a four-column editorial appeared in the *Daily Texan* extolling life in Russia and approving the soviet government's abolition of religion along with other "major sins" such as drunkenness, prostitution, poverty, begging, insecurity, and race discrimination.

"Religion," said the student editorial, "the Russians want none of. Their accusation against it seems to be justified when they say that religion in the past has been merely an instrument of force and superstition used by the State on one hand and the Church on the other to hoodwink and intimidate the common citizen."

Russia's success in the present war was attributed by the student writer to the fact that it had wiped out the "seven sins," including religion, and the editorial concluded with the remark:

"If Russia can continue in these paths which she has taken 'since the revolution,' perhaps America and the rest of the world can see a brighter prospect for post war relations with the Big Bear of world politics. The seven sins certainly make sense so far."

In a stinging rebuke of the student editorial, the *Houston Post* told the people of Texas:

Communistic sentiments are no strangers to the *Texan* columns, or to some of the faculty articulations, but this is the first time we know of that the *Texan* has gone so far as to hint of doing away with religion as part of our emulation of the Soviet example.

A few years ago there was a lively controversy over whether the faculty should be empowered to censor the *Texan* editorially. The faculty prevailed, and we wonder whether this anti-religion propaganda had faculty approval.

Also we wonder what the fathers and mothers of the university students, as well as the taxpayers who foot the institution's bills, would say of this implied suggestion of the idea of removing religion, the cornerstone of American civilization, from our way of life.

hen a subsequent editorial in the *Daily Texan* re- ated the idea that the student organ had atheistic ings and admitted that the writer of the offensive orial "may have been, perhaps, a bit careless in her ner of listing religion as a major sin," the *Houston* countered by calling attention to the fact that the ent editorial was displayed under a four-column ehead, "Russia Is Wiping Out 7 Sins for Bright ire," and it observed caustically, "If calling religion ajor sin three times in the same editorial is merely g 'a bit careless,' we wonder whether someone should look over the *Texan* editorials and guard against us errors."

here are hosts of other people in America who will the *Post* editor in his misgivings. The Russian para- is admittedly the cause of much perplexity on the of folks who are doing any thinking of their own adays.

wo years ago, when the Russian Bear as an ally of many was engaged in swallowing up the Baltic es and half of Poland and then attacked heroic little and, the American people were told that nothing could come out of Russia. Press, radio, and cinema ured it as a land of oppression, where a grim dictator sway and where the common man was merely a n to be moved about and regimented at will. Today, n the strange fortunes of war have made Stalin our , the Soviet state is being pictured to us as the modern pia and we are being assured that all the unpleasant gs that were told us before were nothing but "propa- da". Perhaps the truth is half way between the two remes. Russia is neither as bad as it was portrayed nerly nor as good as it is being pictured today.

it is indeed true—which we strongly doubt—that sia has abolished such things as drunkenness, pov- , prostitution, begging, insecurity, and race discrim- ion, we would be among the first to acclaim this tri- ph of soviet rule as something to be emulated in erica. Drunkenness and prostitution are certainly of the "major sins" of America, and we are per- ded that these two saboteurs of American manhood among Hitler's chief allies within our gates. And y little is being done in this country to suppress them.

When it comes to social and economic reforms, it is sible that the revolution in Russia achieved some pro- ss, but at what a price! All spiritual values were for- ten in the deification of the material. Russia's war religion, with its merciless persecution of leaders of Church, is one of the darkest blots on the pages of dern history. Lutherans in Finland especially will soon forget what happened to their churches and ir pastors during the invasion of the red armies fol- ing the Russian revolution.

America will need to be on the alert lest the newborn husiasm for Russia, born out of admiration for her iant stand against the Nazis, causes us to lose sight the dangers inherent in her materialistic philosophy life. Much of the present glorification of the soviet of life is coming from our American intelligentsia, by whom spiritual values have always been lightly regarded. It is quite a revelation of the present drift in many institutions of higher learning when a student publication of one of our great state universities characterizes religion as one of the "seven sins" that Russia has wiped out in order to assure a "bright future". Is it an indication of how far we ourselves have traveled toward the atheistic communism of Moscow?

Mme. Chiang Makes Another Peace Plea

A few years ago we were somewhat startled when the late Dr. A. W. Edwins, pioneer Augustana missionary to China, in speaking of the spiritual decadence of America, uttered a prophecy. "It would not surprise me," he said, "if some day China and the Orient will be sending Christian missionaries to America and the western world."

We were almost equally startled a few weeks ago when we picked up our morning paper and read of the peace plea which Mme. Chiang Kai-shek, noted wife of China's famous generalissimo, made before an audience of 17,000 people in Madison Square Garden, New York.

"No matter what we have undergone and suffered," declared this remarkable woman, "we must try to forgive those who injured us, and remember only the lessons gained thereby. While it is difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere."

Somehow we could not escape the conviction that here was a new note in world affairs, and one that had far more of a Christian ring to it than anything we have heard sounded thus far by the leaders of so-called Christian lands. And this note came from one whose own nation and people have been tortured by a cruel aggressor for six long years!

Have we finally come to the point where it is necessary for a voice out of the heathen world to remind us of the teachings of our Lord? And have the bitter lessons of the past convinced us that Mme. Chiang is absolutely right when she solemnly declares that a vindictive peace can bring us only added tragedy and woe?

Mme. Chiang was equally impressive when she hinted at some of the age-long wrongs which the western world (Christian?) has inflicted upon the Orient. Exploitation of weaker nations by the stronger, she said, must cease, for "exploitation is spiritually as degrading to the exploiter as to the exploited."

Here also is a bit of Christian philosophy that the world's statesmen will do well to ponder. The oriental by nature is patient and long-suffering, but if his wrath is once kindled and if that wrath be directed by a clever and unscrupulous Asiatic empire which has already shown evidences of its evil power, the white race may pay dearly for its greedy exploitation of the yellow man. It is a divine law that men's sins will finally catch up

with them, and that day of retribution for the western world may not be so far removed.

Perhaps it is not too much to say that, in a sense, Mme. Chiang may be regarded as the Orient's first missionary to bring back some forgotten Christian truths to Christendom. And America and Europe will be wise if they give heed to what this brave little woman with a Christian message is saying.

Navy to Educate Own Chaplains?

A NUMBER of church periodicals, notably the *Christian Century,* have been considerably perturbed over the Navy Department's so-called "V-12" program for training college students, which also makes provision for the education of chaplains for service in the Navy. Fear has been expressed in many quarters that the State is invading the province of the Church when one of its branches undertakes a program of preparing men for the ministry, and that in so doing our government is emulating the example of the totalitarian states.

It now appears that the Navy is merely contemplating to do for its future chaplains what it is already doing for others who desire to fit themselves for places of leadership in the naval branch of the armed forces, namely, to pay for their education while they are in training.

According to a letter from Chief of Chaplains R. D. Workman of the United States Navy, received by Dr. N. M. Ylvisaker, director of the Service Commission of the National Lutheran Council, the Navy proposes to work in closest co-operation with the Churches in the selection and training of the future chaplains. Here are some of the basic principles underlying the plan:

1. During the first year of college work under the V-12 program, no trainee shall be designated as a pre-seminary student. The course during this year is to embrace such subjects as English, Mathematics, History, Physics, Naval Organization, Engineering, Drawing, Geometry, Physical Training, and Hygiene.

2. At the end of the first year, a student must be certified by his own church body as a bona fide ministerial student before he will be accepted as such by the Navy.

3. Subsequent college course during the second and third years will embrace such subjects as are usually required for entrance into theological seminaries.

4. Each student will be permitted to attend a theological seminary of his own denomination, but the Navy is endeavoring to have the Churches agree on a single seminary for each denomination.

5. Each student, upon completion of his college and seminary work, must be ordained by his own denomination and be given the ecclesiastical endorsement required by the Navy before he will be considered for appointment as a chaplain.

6. The Navy will not seek to determine the seminary curriculum or to dictate the course of training which these future chaplains are to receive while they are in the seminary.

By an intensive training which does not allow for summer vacations, the Navy proposes to speed up the preparation of candidates for the chaplaincy. The training presumably is to embrace twelve semesters of sixteen weeks each. This will mean a total of 192 weeks, which is practically the equivalent of six years of school work under the present more leisurely system. However, if no vacation periods are allowed, the actual time spent will be somewhat less than four years.

This will undoubtedly invoke some criticism in certain quarters, inasmuch as it will tend to turn out immature men as chaplains. Since the Navy plan contemplates recruiting senior high school students at the age of seventeen, many of these will be only 21 years old when they are ready for service.

Moreover, there is also the implication that a long-range program of this kind envisions a tremendous war machine even after peace comes. In any event, it hardly suggests any move toward disarmament or any easing of the military burden during this generation.

It is also possible to foresee some other complications, such as the creation of two types of ministry—military and civilian. Will the former be adequately prepared for congregational work when peace comes, and will they enjoy the same status as those who have had the benefit of longer training?

The question of Lutheran polity also enters into the problem, namely that of ordaining men who have no call from a Christian congregation. Here, however, it may be met by a recognition of the fact that an emergency exists, and that the Church as such has the right to ordain chaplains to minister to the spiritual needs of its men in the armed services of the country. This may involve, on the part of some Lutheran groups where the congregational idea is strong, a revolutionary change in regard to their conception of the nature of the Church.

Christian Declaration By Lutheran Students

IT WAS a declaration breathing the spirit of highest Christian idealism that was adopted by a group of students from institutions of the Norwegian Lutheran Church of America, gathered at St. Olaf College in Northfield, Minn., March 5-7. The gathering was made up of representatives from Augustana College (Sioux Falls, S.D.); Concordia College, St. Olaf College, Waldorf College, Luther Theological Seminary, Augustana Academy, and Lutheran Hospitals belonging to the Norwegian Church. Here is what the group resolved:

That the principles as set forth by Jesus Christ, our Savior, in the Bible are the only satisfactory basis for a consideration of post-war problems and the establishment of a lasting peace;

That the principle of Christian love is best exemplified by doing unto others as we would have them do unto us;

That this principle excludes the spirit of revenge and vindictiveness as over against conquered nations;

That this principle should be applied to all problems that arise out of racial discrimination and the use of natural resources.

This manifesto is all the more remarkable when it is remembered that it comes from a group of young people who must be painfully conscious of what has happened to the land of their forebears. But Christian love has a way of triumphing over human hate, and it is only by a complete yielding to Christ's way of life that any hope may be discerned for the future of mankind and the world.

These Norwegian Lutheran young people have grasped the truth which Jesus taught, that good alone can overcome evil, and therefore they have resolved, by the grace of God, to love even their enemies. It is quite evident that the seed of the gospel, sown in the hearts of the young, is not barren of hope. Stony soil is usually confined to those whose hearts have hardened with years.

Religion and Business

THIS NOON, through the radio, I listened to a representative of the United States Chamber of Commerce. He was pleading for the "American way of life" and he characterized it as "competitive capitalism". By way of contrast he characterized the totalitarian German state. Correctly it was pointed out that the Nazi state is deified until the state takes the place of God and that the Nazi philosophy of life is a religion for is adherents. He then went on to say that we Americans get our God from the Bible (I should have liked to hear him say that our God gave us the Bible) and then added the text for this editorial when he said that in contrast to the Nazi state "we keep our religion and our business separate".

It reminded me of a certain business man who said that he practiced Christian charity through his church organization, but not through his business. We have all too long heard the slogan, "Religion is religion, and business is business". Here is one of the worst aspects of our modern religiosity.

The religion which is kept separate from business is not the religion which comes from the God of our Bible. The great prophets of the Old Testament did not keep them separate. Corruption, fraud, and dishonesty in business were constantly attacked by these men of God. Jesus did not consider business to be outside of the area of religion. If we may judge by the amount of space given to the subjects in the four Gospels, there were three subjects upon which Jesus dwelt more than upon anything else and these three were the Kingdom of God, hypocrisy, and man's relation to wealth. In dealing with the problems of wealth, He did not separate business from religion. He who would separate religion from business does not know his Bible, or, if he does, he is a hypocrite when he asserts his allegiance to it.

I am not sure just what a religion which is separated from business would be good for. Perhaps its adherents would look upon it as a kind of an insurance policy (pardon the mixing of religion and business in the figure) to cash in on when they die. A man said to me some years ago that he was not certain as to the truth of the Christian religion, but that he belonged to Church because he wanted to be on the safe side. Well, the death benefit on such insurance will not be very great either for the insured or his survivors.

The desire to separate religion from life is simply a practical atheism. The Bible knows of no such separation. In the Old Testament it is difficult to find a word which exactly corresponds to our word "religion". The reason is not to be found in the fact that there was so little of religion but rather in the circumstance that everything had its religious connotations. No area of life was separated from the religious outlook. Wherever religion has functioned vitally, it has served as an integrating center for all of life. One of the functions of religion is to give meaning to life in all its aspects, including our business relations.

The attitude which we are considering is the primary cause for the collapse of our civilization. We have been drifting around without any sense of direction like a ship at sea which has lost its rudder. One of the functions of religion is to serve as a rudder for life. In our Christian faith we have a rudder which will stand the test of the storms of life. Nothing else will do and nothing else will work in the long run. The depression before the war and the war which is now raging both emphasize in no uncertain terms that we need to mix our Christianity with our business.

Unless we permit our religion to give meaning and direction to life and serve as an integrating center for all of life, we do not have the religion of the Bible. For the Christian, the distinction between sacred and secular should cease to exist. The secular is the life or that area of life which is lived without reference to God. No part of the life of the Christian should be lived without reference to God. The Christian cannot separate his religion from his business. If the Christian business man cannot practice his religion in his business, he must either get out of the business or change the social pattern in such a way that it may become possible for him to make business of his Christianity.

In the reconstruction period after the war, if business refuses to be guided by Christian principles, business will be doomed and our whole economic structure will crumble. Here is a message for the Church to bring to our chaotic world.

A. D. Mattson.

For Sick Preachers

THERE ARE an increasing number of preachers and teachers in our day in all of the Protestant Churches who are recovering from various forms of acute or chronic theological doubt and uncertainty. One hears of them through the press and listens to them on the radio or in the pulpit. Some convalescents profess that their recovery from critical doubt and barren humanism began by reading Karl Barth or Søren Kierkegaard. Others, like Barth himself, were suddenly aware that their spiritual vision was dim (atrophy of the optical nerves), but it came back through a fresh study of Paul's epistles. The symptoms and the causes of this prevalent return from intellectual and spiritual distress are manifold and multiform. They are mentioned at some length in books like "Back to Religion". One of America's theologians and preachers, Dr. Halford Luccock, tells in a religious magazine of his transformation from a modern, scientific preacher to one of the Bible preachers of our land. He says:

"I graduated from the theological seminary back in the bronze age: perhaps a better metallurgical term would be 'the age of brass'. In those days quite a number of us young Apollos on graduating, having become men, put away such childish things as text and Bible stories. I, for one, in the pulpit lived amid the immensities and starry galaxies. But after a while, when the long-suffering congregation had heard my sermon on 'The March of Progress' (for progress was marching in those days), and the one on 'Science and Religion', and the one on 'Pragmatism' (for pragmatism was going big then), like the Prodigal Son I began to be in want. Then I came to myself and said, 'In my Father's Book are texts enough and to spare. And I said, 'I will arise and go to the Bible'. I was not the only one with that experience". Yes, there are many others in many places.

Some of these modern spiritual biographies (of the down-ward path and then the upward climb) of earnest souls are full of pathos. A series of articles appeared some years ago in a leading Christian periodical telling how certain outstanding preachers had changed their minds (and message?) from "rising doubt and rebel sigh" to a new, although still feeble grasp, of the faith of their fathers. A writer in the *British Weekly* tells of the ravages of this same infantile paralysis across the seas, in a review of Gilbert Murray's book, *Stoic, Christian and Humanist:*

"Dr. Gilbert Murray writes as if he surveyed the world with the cool unimpassioned mind that befits an Olympian; but, alas! he is mistaken. He is unable to cast himself loose from the reactions of his youth against the Christianity taught in the Australian Bush. He tells us about the Gadarene Swine and the barren fig tree, and eternal damnation, and how he threw Christianity away because of them. *Now,* when all that makes life precious is perishing in a tornado of destruction, he sets himself to show that the belief in God is only 'man-thinking'; and the belief in immortality only 'wish-thinking'; and that the Christian spirit is only 'humanism' or 'liberalism.' Can it be that our fathers had the treasure and we have lost it? If so, we must find it again. Find it at all costs; find it for ourselves, our countrymen, and a perishing world; find it by the groping of bleeding hands if need be—find it or perish. What has God done that we should turn our backs on Him and refuse to believe in Him?"

These are noble words and should hearten us all to do something about it to save the stoic and the humanist now. But in the war of the Church militant, as in the present global war, we will fail if we do too little and too late. Therefore we must save man-power by opening a Home for Convalescent Soldiers of the Cross, and realize that victory comes through Prayer Power. Those on the road to recovery themselves admit that what they need most is a new bracing spiritual climate, exercise in winning souls, the real Bread of Life three times daily, without removal of any vitamins, and the new life-blood from the Vine. The whole head is sick of destructive criticism and humanistic Rationalism. The whole heart has become faint in trying to understand the Evolution-of-the-Idea-of-God instead of meeting Him face to face in Jesus Christ our contemporary. As a professor at Yale expressed it, "I have been reading Anselm and Calvin and Jonathan Edwards of late and am becoming more conservative daily." Of course there are plenty of such tonics and vitamin products on the theological market, old and new, which the wise can buy and use privately. But this only increases the need for a central Home for Convalescents. Such men need companionship in a new environment; with southern exposure to the Sun of Righteousness; with experienced physicians of the theological soul to help them. They also need robust nurses who can administer an occasional injection against the Graf-Wellhausian virus, or help remove unhealthy growth from the system.

We are convinced that if such a home were accessible and the patients tarried of their own free will, recovery would be rapid and permanent. *Now* there are many on the way to recovery but they still look anemic and in need of an invalid-chair. They are on the way but have not yet reached certainty of conviction and fearlessness in their message. We are happy to quote from an anonymous letter by an elder to his young pastor after the latter's recuperation in such a home: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. . . . I have no greater joy than to hear that my children walk in the truth. On last reports Gaius was in splendid health."

New York City. Samuel M. Zwemer.

A Postgraduate Seminary

MOST OF US will probably agree that greater unity and more extensive co-operation among Lutherans is much to be desired. It will perhaps also be admitted that to achieve this it is imperative that we learn to know one another better; that pastors—particularly younger pastors—be afforded greater opportunity for real acquaintance with one another.

If this is true, should we not act according to our convictions?

Something has already been done, e.g. through pastoral conferences; but if we would accomplish something real, it is apparent that much more must be attempted.

There are several practical steps that might be taken. Such have been suggested from time to time, but so far little has been done. We shall here mention one way by which the Lutheran Church may be strengthened and unified.

For many years some of us have felt the urgent need of a Lutheran postgraduate school. Some of the seminaries within the American Lutheran Conference offer postgraduate work, but these will freely admit that they are not fully equipped for it.

In the post-war period many problems will present themselves. There will be many readjustments to make in the new era, the threshold of which we have already crossed. There will be a new need for theological thinking and study, as well as for courses of a practical nature. If the Church is to lead, some of us older ones may have to go back to school and learn, and provision must also be made for younger men to take postgraduate studies.

But where shall a Lutheran pastor or professor go today to get the light he is seeking? Is it not time for us to pool our intellectual resources and make provision for men from different synods to meet and share their thoughts and experience in earnest study together? A week or so at a Wartburg seminar, or at a pastors' conference, is not sufficient. We need a Lutheran postgraduate seminary.

The logical place for such a seminary would seem to be Chicago, near to one of the great divinity schools there. Arrangements could probably be made whereby those enrolled for Lutheran postgraduate work might take courses at other schools, make use of their excellent library facilities, and study under men who have distinguished themselves in various kinds of research work.

Such a seminary should, of necessity, maintain a high academic standard, but it should also accommodate pastors who are able to take short courses only. It would be of great value to many a pastor to get away from his congregation for a month or so, either summer or winter, even if he were not particularly interested in theological study, and to get new impulses and inspirations from associating with teachers and fellow workers. Could a millionaire use his money better than in financing such short courses for impecunious pastors?

In a later issue we shall point to another forward step that might be taken. Here we merely wish to voice the conviction that the time has come to go beyond mere agreement that a postgraduate seminary is desirable. Now is the time for practical planning, preparation, and action. Would it not be a good time to begin to raise funds now?

P.N.

The Conference Corner

By President H. L. Yochum

THE EDITOR and I have agreed, Dear Reader, that there might be benefit in turning over this column of each issue to the President of the American Lutheran Conference. What do you think of the idea?

"It is kind of you to ask me, Mr. President, but if you and the Editor have agreed on this, does it matter much what I think of the idea?"

Indeed it does! Haven't you noticed from the format and contents of the March issue that we are trying to provide a paper that is tailor-made to suit the wishes of our readers? We do want your comments on our Conference paper, both favorable and unfavorable criticism.

"All of us appreciate that, I am sure. And a few may take the time and trouble to write our reactions to you or the Editor. I will state that when I first saw the March copy in my mail—well, I blinked a couple of times, and said: 'Say, that's really more like it! Here is a Lutheran magazine that I would not have to be ashamed of in any public library.' I think the new name is an improvement, too."

Thanks! Now, about this column, The Conference Corner—?

"Just what is the purpose of the column?"

It will give the President of the Conference some medium of communication between conventions. Here he can expose some of his ideas to the light of day, send up a few trial balloons, and then sit back and brace himself for the reactions as readers send in their comments. He can keep in touch with popular opinion, and even try in a modest way to direct opinion.

"You want to sneak a letter-box column into the OUTLOOK—is that it?"

A rather sly question, Dear Reader; I was afraid of that when I let you in on this column! You are to be the vox pop of this column. I'll let you read letters and overhear conversations, and then you can reflect the attitudes of your constituency in the remarks you make and the questions you ask, here in The Conference Corner.

"Sort of a journalistic Charlie McCarthy, I take it."

Not exactly; that's too risky for me; one can't be sure

which is the dummy! But, seriously, I do want you to feel free to express yourself frankly and fully here in the Corner. Until I get more comments from your constituency, I'll have to write some of your script, of course. After all, you are a synthetic entity.

"Well, let's get away from the personal stuff; you might be a bit vulnerable yourself, Mr. President. Now let me ask the significance of the caption for this column, 'The Conference Corner.' Any pugilistic color intended? Sort of like this: Lay-deez an' gen-tul-mun! In this corner we have Esmo; in that corner, Ule-See; in this corner, Nat L. Kounsil; in that corner, M. Luth. Konfrenz! — Can't we Lutherans come out of the corners?"

Good work, stooge—pardon me, Dear Reader!—This gives me the opportunity to disavow any such connotation for the heading of this column, or any of its contents. That is one advantage of the Corner idea. We do not have to be formal or technical, labeling our random remarks polemical, irenical, etc. Here in our Corner we can be at ease in our conversation, exchanging our ideas like two confidential cronies.

"So long as you keep the corn out of the Corner, that may be all right, Mr. President. Now give us some hint of what we shall discuss here in the Corner."

Here are a few of the topics I have in mind: The Destiny of the Conference; Kinks in the Cables; Doors into the House of Intersynodical Relations; What is the War Doing to Us?; Leave It to the Laymen?; The Brighter Outlook Today; Are Our Commissions Out of Commission? And I must save some space for the contents you pick up from correspondence with your constituency.

"Sounds as though you are sticking out your neck and asking for it, Mr. President. But the results should be interesting! So you may count on having me with you in the Conference Corner next month."

From College Windows

By Conrad Bergendoff, Ph.D.

I READ recently a devastating account (in "Asia" March, 1943) by a man of India of the pretensions o the Westerners to "civilize" the rest of the world. The Europeans and Americans, he claimed, are trying to convince the other peoples that if only they follow our advertisers, buy more of our industrial products, achieve our "standard of living", civilization will triumph. "You and I", he said, "whose wants are perpetually exacerbated by the sight and sound of advertisements, have been compared by an Indian writer to 'the donkey before which the driver has dangled a much coveted carrot hanging from a stick, fastened to its own harness. The more the animal runs to get at the carrot, the further is the cart drawn'; i.e. the higher the dividends paid."

It is well that we Americans be told what we look like to other peoples, who do not at all share our opinions o ourselves. "The European," and I think Dr. Coomaraswamy would include the American, "for his own sake and all men's sake in a future world, must not only cease to harm and exploit the other peoples of the world but must also give up the cherished and flattering belief that he can do any good otherwise than by being good himself."

Those last words challenge us to penitent attention We are not fooling the rest of the world—they know tha we excel in *goods* rather than in *goodness*. The Church of Christ has before it a tremendous task, as it seeks to bring the Word to the nations. The Christian college must help to disentangle that Word from the pretensions the insincerity and hypocrisy with which western civilization has enveloped the Gospel.

Lent in These Times

By the Rev. Arthur O. Hjelm, D. D.
Washington, D. C.

ACCORDING TO THE HISTORY of Lent, its first known observance occurred in the days of Irenaeus, the disciple of Polycarp and his successor as the bishop of Lyons in 178 A.D.

Marcus Aurelius was the emperor of Rome when Irenaeus ascended the bishop's chair. And we are familiar with this enigmatic emperor, the most revered and loved perhaps of all the emperors Rome ever had. Ruler over 120 millions of people, without check or constitutional restraint, he had the power to do what he pleased with their persons and their property. Like today in certain parts of the world, it was a day of absolute dictatorship, but, strangely enough, a dictatorship marked by dignity, wisdom, humility and contempt of vain-glory. Marcus Aurelius was one of the best men of pagan antiquity, and historians generally ascribe his greatness to his nobility of character, a circumstance made the more remarkable by his inherent hatred of Christianity and by the fact that his was perhaps the most wicked and most sensual age in Roman history.

A Period of Moral Degeneracy

It is the *character* of Marcus Aurelius that was phenomenal, however. His prejudice against Christianity is understandable in the light of his pagan training, just as the looseness of life in his day is not difficult to comprehend. Except for occasional minor uprisings, Rome had been at peace for nearly 200 years. Her conquests of an earlier day had yielded her great wealth. Cultural

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

she had developed, and a very marked superior com-ex had become hers. Religion had become correspond-gly unimportant, and, so, as always is the case when osperity, insufficiently undergirded by spirituality, is ramided, the result was idleness, luxury, gambling, ssipation, extravagance and looseness of morals. The e of Marcus Aurelius and of his dissolute son, Com-odus, is known in history as the age of the scandalous onopolies, disproportionate fortunes, and abandonment the pleasures of sense. One writer says of this age at any Roman governor could easily make a fortune a single year, and often did, that no dignitary was spected for his office, but only for the salary or the ains which his office brought, that all professions which ere not lucrative fell into disrepute. The earnings of ancers, cooks, and play-actors were far greater than ose of scholars, poets, and philosophers. Women had education, and were disgracefully profligate, even e wife of Marcus Aurelius himself being one of the ost abandoned women of her times.

Half of the population of the Empire were slaves, sixty illion of them, and they were generally treated with rutal cruelty. There were no public charities. The oor and miserable and sick were left to perish unheeded nd unrelieved. About 2,000 people owned the whole ivilized world, and their fortunes were spent in demor-lizing it. Add to this description of the age the fact at war did come to Rome in those days. The Parthians nvaded Roman Syria, and the Germans, or, as that articular tribe of them was called, the Marcommani, ontinued for a number of years to harass Italy from the orth. Both uprisings were eventually quelled, but a estilence sprang out of the wars, which claimed tens f thousands of lives and brought untold misery into undreds of thousands of Roman homes.

A Season of Fasting and Prayer

Such were the times that saw the beginning of what e now know as the Lenten season. To be sure it was hen a much shorter season than now, but its purpose as the same. It commemorated the sufferings of the ord Jesus Christ. It was a season of retreat, of fasting, f meditation, of self-examination, of repentance and elf-denial, of supplication, of intercession, of preparation or a right observance of the day of Christian victory, he resurrection of Jesus Christ from the dead.

We know very little about the details of the Lenten bservance of that day, so filled with difficulties for the ollowers of Christ. There are no manuals of procedure xtant today, as far as I know, and no reliable descrip-ions of the services themselves, private or public. But, ven if there were, these would not be the important hing. That to which the observance of a properly au-horized pre-Easter fast in these days bears witness is he appreciation that obtained of the sufferings of our ord.

Is it not significant that the Church of that same age roduced a Clement, and Origen, a Tertullian, a Cyprian, and that within a hundred years the very emperor him-self was baptized and Christianity became officially the religion of the realm? Can there be any question about it that a definite relation obtained between "the blood of the Lamb" and the victorious emergence of the Chris-tian Church out of the tribulation of that age, which so strongly attempted to stamp out its very life?

Fidelity of Church to Message of Cross

I know that such terms as "the blood of the Lamb" and "the power of the blood" have become trite with the years, and that there are large portions of the Church today in which neither the expressions nor their con-cepts are at all tolerated any more. I know too what at least some of the reasons are for it. There has been all too much smugness on the part of many to whom a mere outward veneration of the cross has been sufficient for Christian life. Indeed it has not been uncommon for many to use the cross as an actual license for un-Chris-tian living. As a symbol the cross has oftentimes been raised for the express purpose of justifying an ungodly traffic, and in death it has all too often been permitted to serve as an imprimatur to a life which throughout has denied and defied its every implication.

Naturally, then, too, the Lenten season, which is so closely identified with the cross and with "the blood of the Lamb", has come in for its share of abuse, and con-sequently also its share of rejection. Lenten self-denial has not infrequently given rise to a dangerous works-righteousness. It has likewise often encouraged legalism, and we are familiar with the sensual excesses that us-ually immediately precede and follow the Lenten season. The medieval carnivals (from "carne vale", meaning "flesh, farewell") originated as a sort of last wild fling each year before entering upon the Lenten fast. Around 1560 the practice of fasting during Lent was relaxed in England with the result that the fisheries of the country were ruined, causing many of the fishermen to turn pirates. Accordingly in 1563 Parliament enacted a law according to which the eating of flesh on fast days was made punishable by a fine of three pounds or three months imprisonment. Obviously the statute was made, not so much for the deepening of spiritual life as for the advancement of the country's fish industry. Little won-der, therefore, that an ostentatious avoidance of a fish-diet became one of the outward symbols of militant Protestantism among the early Puritans, and that the Lenten season ever since has been more or less scorn-fully regarded by the Reformed Churches.

When Church Is Most Fruitful

All of this notwithstanding, however, it is undeniable that throughout the existence of the Church the real pow-er of Christianity has been in direct proportion to its pro-clamation of and its fidelity to the message of the cross. "I was determined to know nothing among you, save Jesus Christ and Him Crucified". This statement of Paul

to the Corinthians is indicative, not only of the substance of *his* preaching, but of the Christian preaching of the entire Apostolic and Post-Apostolic era, and it has been estimated that at the close of the first century the number of Christians aggregated from 200,000 to 500,000, with a chain of congregations and mission-stations 3,000 miles long, extending from Spain to Babylon. The persecutions of that day and of the era that followed bear witness in themselves to the continuance of faithful Christian preaching, and by the close of the third century the number of Christians is said to have increased to some six millions, comprising one twentieth or more of the Roman Empire.

It is not mere pious talk when we say that the mission-interest of the Church has always been strongest, as has also been its concern for the needy and distressed, when the message of the cross has been most clearly proclaimed.

Of course, there has been mission work and concern for the poor and distressed even in those periods of the Church when the crucified Christ was pretty much obscured by saints and relics, but the fact is that there never has been a time when at least as a red thread "the blood of the Lamb" has not occurred in the fabric of the Church's preaching. Bernhard of Clairvaux, admittedly one of the greatest preachers of the crucified Christ the Church has ever had, founded his Cistercian order in days when two popes were struggling with each other for recognition as head of the Church. Francis of Assissi, who is said so strongly to have contemplated Christ that by stigmatization the five wounds of the Lord appeared on his own body, established his Franciscan order during one of the darkest periods in the Church's history. Thomas a Kempis wrote his powerful "Imitatio" in the midst of a similar dark era. Savonarola and John Huss were lights that shone in the spiritual darkness of the days that immediately preceded the Reformation.

Thus, the Savior has never been completely eliminated from His Church, and so there has never been a time when the Church has been entirely impotent. I say again, however, without pious affectation, that in the light of history it is incontrovertible that the Church is truly powerful in the degree to which she is faithful to the proclamation of the theme of the Lenten season: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed". Which leads us to the more direct consideration of our theme.

Lent in These Times

In a communication entitled "This Is the Day Which the Lord Hath Made", sent to the congregations of the Augustana Synod last year for the purpose of impressing upon them the opportunities afforded the Church in the Lenten season, Dr. P. O. Bersell made the following observation: "Man has made a terrible day for himself. It is a day of wrath and hatred, destruction and anguish, suffering and death, such as the world has never known before. It is as if hell had been let loose upon the earth to possess and wreck it. Mankind has sinned grievously; brother against brother, man against God. It is man's work. No one of us is guiltless. We are right now in the thickest of the darkness of this day of man's wickedness. We know not yet when the end of this terrible day shall come, nor what the issue will be. And yet we who believe in God do not despair. For there is another day, the day of the cross. This is the day which the Lord hath made."

There is of course nothing new in this expression; nothing we all have not known, and nothing we would not expect to hear from a Christian leader. It is a bit more unusual, however, for a man like President Hutchins of Chicago University, to say, as he did shortly before Pearl Harbor, that the world is today reaping only what it has sown, that Hitler has made a scapegoat out of the Jew, but that we are making a scapegoat out of Hitler. For what is Hitler other than a product of the materialism of our age, the materialism indeed of our own making? Which in effect is exactly what John D. Rockefeller said in a nation-wide broadcast: "We have woefully failed in love to God and love to man. Human greed and selfishness have brought us to our present sorry plight. Industrial and commercial development has been so rapid, so engrossing, that it has outstripped and stultified our moral and spiritual development. Now we see the material world, which we have been so busily and blindly building on foundations of sand, tottering for lack of adequate spiritual undergirding."

Must the Church Take the Blame?

Some of us perhaps remember what General Bliss said just after the last World War: "If ever another war shall come, the churches must bear the blame." I don't pretend to know exactly what General Bliss meant by that statement, but I rather suspect that what he referred to was his belief that the Christian Church must earnestly set itself to the task of curing the ills of the world by improving the social conditions of men, and thus establishing and maintaining right relations between them.

I wonder if that isn't pretty much what the Church did earnestly set itself to doing after the holocaust of 1914-1918. Church leaders were determined that, insofar as it depended on them, such relations among men as might again cause conflict between the nations would never again occur. For a number of years before the war the tendency had been constantly growing to emphasize the social implications of the gospel in our preaching, and rightly so, but following the war Christian living and Christian relations have in many quarters received emphasis in Christian preaching to the exclusion of almost everything else. Hear what Dean Inge of St. Paul's Cathedral of London said in a lecture at Yale University about ten years after the signing of the Armistice in 1918: "Of all the changes that have occurred in religious and theological thinking during the days of men now

ving, none is so marked as the secularization of Christianity, that is, the complete elimination of the eternal world from sermons and writings of those preachers and hen of letters who stand in closest touch with contemoraneous thought and action."

No one will deny that the gospel of Jesus Christ has s social implications and that the preacher, who fails o apply his message to life, is, not only missing his opportunity, but is faithless also to the example of the Master himself. Of course it should be borne in mind, nowever, that the message of the cross in all its fulness was an impossibility by Jesus until after His atonement on the cross had occurred, and by then He left the preaching to His disciples. And their example too very definitely exhorts to the consideration in Christian preaching of problems of conduct and social life. When we think of Paul's treatment in his letters to the Corinthians of such matters as morality, litigation, marriage, and even women's dress, there is obviously a bit of hyperbole in his utterance: "I was determined to know nothing among you save Jesus Christ and him crucified".

A Message of Eternal Significance

And yet it can not be gainsaid that "redemption unto God by Him who suffered and died for the sins of the world" is the great theme, not only of Paul's preaching, but also of the rest of those who had received their commission directly at the hands of the Savior. It was very and particularly for the life to come. In fact, apart from the thought of the life to come, the message of the cross is pretty much meaningless, however much we dress it clearly a redemption too, not only for this life, but also up to appeal to those who don't care to look beyond the confines of this present life. The message of the cross derives its real significance from Easter. And did not Christ himself very clearly state as the real purpose of His incarnation "that whosoever believeth on Him shall not perish, *but have eternal life*"?

Well, here we are again in the midst of another World War worse than the one of 25 years ago. Is the Church at all to blame? Personally, I am afraid that it is, not because it has failed to be concerned about the unrighteous deportment of man, but, if anything, because it has been too much concerned about correcting man's unrighteous behavior. A doctor who would successfully treat his patients must concern himself with something more than the luster of their eyes and the quality of their complexion. The social evils of the world are, after all, only symptoms of humanity's real disease. The sinful, unregenerate heart of man, for which there is no other cure than Jesus Christ and Him crucified,must be changed, and perhaps things would be different today if as much attention had been centered upon this matter during the past quarter of a century as there has been on civil, social and political reforms, not only by the Church of Germany, but also by the Christian Church in the other countries of the world, including our own United States.

It is futile, however, to try to imagine what might have been. Much more practical is the matter of doing now what we know needs to be done. We are nearing the close of Lent. Whatever we have done or failed to do, we know what Lent requires of us. We know also what it offers. There is a relation between "the blood of the Lamb" and a victorious emergence out of great tribulation, but only, of course, when we recognize the soiled condition of our robes and are willing in faith to submit them to the cleansing power of the blood.

The Purpose of Lent

In closing may I mention an article published some years ago in the Augustana Quarterly by one of the pastors of our Synod, who had recently visited the Holy Land. In this article he described very simply, but very beautifully, not only what he saw over there in the land of our Lord, but also how he felt when he saw it. His emotions ran high, he said, as he walked along the shore of the Sea of Galilee, as he gazed upon the ruins of what was said one time to have been the synagogue at Capernaum, as he looked upon the room, which they told him was the one in which the Lord had instituted His Holy Supper. "I noted carefully," he said, "the spots where the Lord was said to have stood when He faced Caiaphas and when He was tried by Pilate. I crossed Kedron. I attended mass in the Chapel of the Virgin. I ascended the steps into Gethsemane. I stood among the gnarled, old olive trees within the enclosure of the iron fence, my heart filled with holy awe as I thought that here perhaps is where my Savior sweated blood as He prayed that indescribable prayer of His, which contained the utterance we all so desperately need to pray: 'Not my will, but Thine be done!' " . . . . What particularly impressed me in his story, however, was what he said about a worship service, which he and his companions attended on that holy spot in Gethsemane, the place of the wine-press. "It was the most gripping worship service of my life," he said, "but I think nevertheless that the hour would have been even more profitable to me had I been privileged to spend it there alone, quietly contemplating the Master's agony, the need for it, the purpose of it, and the eternal blessings that have sprung from it."

Isn't that the purpose of Lent, to retire for a while from the din and turmoil of the world in quiet but serious contemplation of Him upon whom God hath laid the iniquity of us all? Is there anything our soul needs more today? Is there aynthing that would be more fruitful of what this sin-sick and war torn world of ours needs these days than for the Christian Church honestly and sincerely to stand in the shadow of the Cross, as did Zinzendorf one time, receptive to the Spirit of Him, who silently but powerfully proclaims from the tree: "This have I done for thee; what hast thou done for me?"

The Swedish Church

By the Most Rev. Erling Eidem
Archbishop of Sweden

THE CHRISTIANIZATION of Sweden was begun in the 9th century by the Frankish monk, Ansgar, whose work, however, was merely of a preparatory character. It was not until the 11th century that Sweden became Christianized through English and German missionaries. The division of the country into dioceses which was made then is, with few changes and additions, still maintained today. Through the Lutheran Reformation the bond with Rome was broken in the 'twenties of the 16th century. Traditions from the ancient and mediaeval church were, however, in many cases perhaps more faithfully kept in Sweden than in other Protestant countries, and to some extent they still give color to services and church life.

The Church of Sweden is a national Church, in close connection with the life of State and community. The highest administrative and legislative powers in the Church are in the hands of the King in Council and the representatives of the nation in the Riksdag and of the Church in the Church Assembly. The Bishops exercise the legal and spiritual leadership in the dioceses. The number of dioceses is thirteen. Upsala has been the seat of the Archbishop ever since the establishment of the Archbishopric in 1164.

Clergy Trained at Upsala and Lund

The number of church parishes is 2,540. There are 2,864 ministers in parish service. To these must be added about 250 pastors serving as school or university teachers, in Swedish congregations abroad, in mission work, etc. All the future clergy receive their training in the theological faculties of the two state universities in Upsala and Lund. The number of churches and chapels of the national Church is nearly 2,900.

A form of organization characteristic of Swedish church life is that activities for foreign missions, for Swedish sailors abroad, and for evangelistic work in the homeland, etc., have achieved legal status within the Church by means of three central boards, viz.: The Church Mission Board, the Church Sailors Mission Board, and the Church Diakonia Board; (the Greek word "diakonia", i. e., "service," stands here for voluntary activities in service of the Church). The Archbishop is ex-officio chairman of these, and the members are elected by the church assembly..

"Sweden Is Solidly Protestant"

The Church of Sweden includes, practically speaking, the whole population of the country. Sweden is solidly Protestant. It is from a religious point of view probably one of the most homogeneous countries in the world. There are in Sweden only some 5,000 Roman Catholics and not quite 7,000 Jews. It should be added that according to the latest census nearly 21,000 Swedes went on record as being "without confession."

There is, however, in Swedish Protestantism a certain amount of division. In its classical period, in the 17th century, it was strictly united and characterized by a strongly Lutheran and very active church spirit, in which the nation was sternly disciplined. Later Pietism came in from Germany. During the Enlightenment period the Church was weakened. Where the influence of the Church today is strongest—in the south, the west, and the north of Sweden—religious life still bears the imprint of pietistic revivals from the early years of the 18th century.

But later revivals from the middle of that century show more influence from English and American Evangelical piety. This led to the forming of a series of Free Churches and similar communities, which now have nearly 400,000 members. Most of these, however, have not formally left the Church. They are spread all over the country, but have their main strength in a broad belt across central Sweden. To these belong the Swedish Missionary Society, which is the largest among them, and also those of definitely Anglo-Saxon origin: the Baptists, the Methodists, the Salvation Army, and the Pentecostal movement. The Evangelical National Association stands in free agreement with the principles of the Church.

Significant Movements Within Church

During the last decades, church life has received fresh impulses from some new movements. Early in this century the Young Church Movement arose in Upsala, both reviving old church traditions and pointing to new tasks. It has been active both in Church and cultural life. The Sigtuna Foundation, created by this movement, is a center of spiritual impulses in the Church and a place for numerous conferences and retreats. The High Church Movement, inspired by similar tendencies in England, has in later years gained adherents among the younger clergy. The Oxford Group Movement, coming from America and England, has in places created a more active piety and helped to bring back to religious life and to the Church some who had left the Christian faith.

The position of the Swedish Church—between the Protestant Churches of Germany, with which we have been in close community ever since the Reformation, and the Church of England, which is similar to our episcopal organization—seems to give us a natural role as mediators. This idea was taken up by the late Archbishop Nathan Söderblom, who in the years after the first World War became a widely known spokesman for ecumenic fellowship among the many sections of Chris-

endom. The Stockholm Conference on Christian Life nd Work in 1925 was a mighty manifestation of the Ecumenical Movement, which ever since that time has warm friends and promoters in Sweden and which also has helped to smooth out differences within the religious life of Sweden itself. With the sister Churches in Scandinavia the relations are especially close.

Church Influences Secular Order

The secularization which has been slowly permeating the whole fabric of western civilization has also made its marked impression on the community life in Sweden. The demarcation line between secular civilization and Christian spiritual life has, however, not been drawn so sharply here as in most other European countries. The place of Christian instruction in Government schools, for instance, has never been seriously contested. During the last years, especially after the outbreak of the present war, there has been a marked improvement in the relations between the Church and movements which earlier were rather foreign to Christian views and purposes. The feeling has grown that Christianity is indeed the foundation of Swedish culture and right and justice. Poetry and fiction reflect this increasing conviction. Social-Democratic parish councils can be found carefully watching the interests of the local church. A Social-Democrat as Minister of Public Worship and Education took steps to facilitate the amendment of the church hymnbook and of the church handbook—the last mentioned corresponding to the Book of Common Prayer. He was also largely instrumental in carrying through a much needed reform of the Cathedral Chapters (which in Sweden have important functions as councils to the Bishops in the administration of the dioceses). Generally speaking, the position and possibilities of the Church in the life of the nation have undoubtedly improved.

In the autumn of 1941, when the Riksdag and the Church Assembly were in session at the same time, a joint session was held and a message to the nation was drawn up and signed by the Minister of Public Worship and Education, the Archbishop, the Speakers of the Riksdag, by all members of the Church Assembly and by a great number of the members of the Riksdag. This message runs, in part, as follows:

"The Swedish Way Is the Christian Way"

"For all Swedish men and women, in this age of violence and discord in the world, it is clear that Swedish unity must be deepened and our freedom kept inviolate.

"Accordingly nothing is more necessary than that our people should consider again their task as bearers of a Christian culture, inherited from our forefathers.

"We, Swedish men and women from the Riksdag and the Church Assembly, who, in this fateful hour of our country, are assembled in the capital of the realm, have therefore unanimously desired to remind our people of our common heritage and responsibility.

"The Swedish way is the Christian way."

The war years, necessitating an increase in our defense, brought for the church new and extended functions with the military forces. There are now field chaplains with all branches of the services. Pastors from the Free Church cooperate in good fellowship in this work.

Social Conditions Are Satisfactory

Social conditions in Sweden are, as is well known, comparatively happy. The pressure of the war has not yet created any very widespread or obvious social need. This does not mean that there are no social strata or conditions where the help of Christian personalities and works of mercy are needed. On the contrary, the Church stands in the midst of a widespread philanthropic work, carried out both by church institutions and by public central and local organizations. Four Deaconess Institutions—the oldest dating from 1851—and one Deacon Institution are training Christian women and men to help the poor, the sick, the prisoners, and generally to become efficient in social work.

In all parts of the country and especially in the capital the Church now is making a manysided effort for all categories of sufferers. Now as during and after the first world war, our Church has, on her own initiative, or in cooperation with other agencies in the community, given humanitarian aid to countries ravaged by the war —to Belgium, Finland, Greece, Norway. And the willingness to help has always been notable.

Action in Foreign Mission Work

The Church of Sweden is, as such, carrying on foreign mission work. Likewise the Free Churches, through their own agencies, are very active for that same purpose. Swedish missions are working mainly in South, Central, and East Africa, in India, and in many parts of China. Until now they have been able to continue their work in spite of the war, and also to give assistance with men and means to other missions—Danish, Finnish, Norwegian, etc.—which are in difficulties because of the war.

In these days, which for us, too, are heavy to bear, Sweden's religious life is marked by considerable self-examination and by a desire to reach a deeper realization of the Christian message. With Christian brethren in many lands, we are looking towards the day when we shall all have been guided to greater loyalty to the Lord of the Church, when we shall be able to stretch out our hands to each other across all boundaries in a deeper Christian fellowship and in a determined co-operation towards the great task of reconstruction.

The Christian's Attitude Toward War

By the Rev. A. G. Wacke
Hamler, Ohio

WHAT IS the proper attitude of a Christian on war? This question, always an interesting one, has become a question of overshadowing importance in a time like this, when millions of men and women are being called on to fall in line in one way or another, of choice or by command. In seeking an answer, I am persuaded that again we find the Word of our God to be sufficient as a divine guide to the Christian believer.

As a rule, wars arise when human beings offend one another and will not make amends. If all were as sensible as Abigail, the wife of Nabal, no such occasions could prevail. For when David was grievously offended at the churlishness of Nabal and went against him with four hundred men, Abigail met him with the words: "I pray thee forgive the trespass of thine handmaiden: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days" (I Sam. 25:28).

Among the Israelites, when they came nigh unto battle, the priest was to approach the people and speak assuring words of Jehovah's presence and salvation (Deut. 20:2-4). In some cases sacrifices were brought (1 Sam. 7:9). In like manner, care was taken at the opening of a campaign, or in critical situations, not to omit seeking to know Jehovah's will (Jdgs. 1:1). In ancient times, the Ark was carried with the army into war (Joshua 6). The camp must be kept free from all defilement lest Jehovah should withdraw Himself from Israel (Num. 5:3). There are also accounts of thanksgiving festivals in honor of Jehovah, who gave the victory (1 Sam. 11:15).

Voice of History and Christian Ethics

The first Christians were disposed against war and military service, owing to Christ's words to Peter (Matt. 26:52). Likewise certain idolatrous practices, it seems, inseparably connected with military service. Tertullian could say: "In the person of Peter the Lord has disarmed every soldier." Nonetheless, already in Tertullian's time many Christians served in the army, and he himself reports that it was owing to the supplication of Christian soldiers that Marcus Aurelius, on a campaign against the Germans, was refreshed with a long desired rain. Augustine even counted war a good deed, and stressed the duty of Christians to take up arms in obedience to the government. The king, who is the head, could load guilt on himself thereby, but the part of the soldier is obedience, and there his personal responsibility ends.

On the basis of Rom. 13:4, the Lutheran Church fully acknowledges the right of worldly government to carry on war. And Luther says, "In the New Testament also the sword is confirmed by God's Word and command, and they that properly use it herein also serve God and obey His Word. For what is right warfare other than to punish the evildoer and maintain peace? If one punishes a thief, murderer or adulterer, he brings punishment upon one single doer of evil. But when we rightly war, we are punishing a whole great number of evildoers at once, who are doing as great a damage as their number is great."

War as an Unavoidable Evil

The same position is maintained by the most notable writers of ethics. They deplore war, yet they do not overlook the fact that, as long as sin is a power in human society, just so long must there be right and law and constraint and punishment, and that war accordingly remains an unavoidable evil. "The sword is not given," says Harless, "to practice injustice and violence, but to ward off violence and injustice. Now a Christian must know that where it is thus used, and indeed by those having a call and right thereto, there the service with the sword is in very truth a proper service of God. Herein the Christian must not permit anything at all to confuse him."

There may be just causes of war; it may become a necessity, not only permitted, but even demanded by Christian principles. Such may be carried on with confidence in God.

War as a Divine Scourge

Notwithstanding, war is indeed a divine scourge and a proof of man's degeneracy and remoteness from the ideal Christian world of states; but under God's guidance, nevertheless, a formative means like unto storms of wind which, rather than stagnant air, have stirring and cleansing power. One writer says, "It is still undetermined whether the fire of war is only a purgatory that leads to glory, or a hell that leads to a worse condition."

The New Testament nowhere rejects war in itself but only its excesses. One might possibly say that Matthew 22:7 opens the door to wars of aggression when warranted by circumstances. On the other hand, some writers of ethics maintain that only wars of defense are sanctioned by Holy Scriptures, while others would include wars of aggression under proper conditions. Here in all agree, however, that there should be a certain sphere remaining in which mutual confidence prevails truth is spoken, and it is counted dishonorable to betray

onfidence; and then, too, that mercy follow war in its loody paths, to heal its stripes.

Gospel Envisions Warless World

In the Kingdom of Heaven, where are righteousness, peace and joy in the Holy Ghost, war of course has no room, and the carrying out of the divine work of salvation in humanity aims at conditions from which war will be entirely banished. Nation shall not lift up sword against nation, neither shall they learn war any more (Is. 2:4). But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it (Micah 4:4). And they lived and reigned with Christ a thousand years (Rev. 20:4).

But the future cannot be anticipated, and the Christian must redeem the time with her imperfections and evils as long as he lives (Eph. 5:16). Furthermore, another way of viewing this whole matter is not only permissible, but fairly crowds itself upon our attention from the Biblical point of view. When Moses says (Ex. 15:3), "The Lord is a man of war," and David (Ps. 9, 18, 60, etc.) at one time commends his warlike activity to the succor of the Lord with faithful reliance, at another time and with fondness pictures the just dispensation of God as warfare, a higher truth is therein finding expression that must not be misunderstood nor limited only to the time of the old covenant with its significance. And in Revelations there appears not only (6:4) behind the Word of God on the white horse (v. 2), the rider on the red horse, the personification of war, as sent by God and equipped with a great sword, but also (Chap. 19: 11ff.) the Lord Himself goes forth to the last battle and victory in the form of a warlord at the head of His host, and the angel standing in the sun (v. 17) cries with a loud voice, saying to all the fowls that fly in the midst of heaven: "Come and gather yourselves together unto the supper of the great God."

Looks Upon War as Divine Fate

We will not therefore join Hegel in deriding the lamentation over war as a token of cowardly softness, nor Henry Leo who wished for a "fresh and merry war as a sure cure for the scrofulous condition of our generation," but readily admit that war as a divine fate often leaves in its train a benevolent cleansing of the atmosphere for the whole and an enhancing effect in the life of the people, and comprehend its historical necessity.

Again Luther severely enjoins that pugnacious propensity, ambition, greed for booty, and a bent for adventure are wretched incentives and excitants, from which a Christian man of war must always remain distinct; rather is it becoming to him to bend himself before God in humility and penitence, to comfort himself with this, that he is fighting in a calling ordered by God, and then lay about with pluck and courage. Only with a heavy heart and only upon the judgment given by jurists did Luther consent to the Smalcaldic League.

Clergy Must Not Shed Blood

The earliest tradition of the Church maintained a strict prohibition of military service on the part of the clergy. Their service in the sanctuary could not be reconciled with the shedding of blood. But it was found necessary to repeat this prohibition often and to sharpen it with threats of punishment. The service in the Kingdom of God for which the churchmen have immediately to work does not make up with the purely mundane calling of the soldier, nor the universalism of the Church with the predominantly particularistic interests of the State. The obligation made for the service of the Church through the act of ordination must, therefore, by right interfere unconditionally with the general duty to bear arms. Likewise no grounds of necessity speak for the relevant expediency, but rather against the enrollment of even the future servants of the Church into the army.

We should pray that God would shield us against war and bloodshed. The devil instigates much strife, murder, rebellion, and war. We believe, moreover, that all government in the world and constituted authority and laws are good arrangements instituted and created by God. Christians are in duty bound to submit to the government and to obey its laws in all things that may be done without sin. For if the commandment of the government may not be carried out without sin, we must obey God rather than man. The government may follow the example of David, who was a mighty man of war; for both have a royal charge which demands protection and defense for the subjects. The labors of David in carrying on wars and in domestic administration are holy works, are true sacrifices, are contests of God, defending those people who have the Word of God against the devil, lest the knowledge of God be entirely extinguished in the earth.

Gospel Forbids Private Redress

The gospel forbids only private redress, that no one encroach upon the office of the government. The revenge, however, and punishment of the evil, which is inflicted by the government, is thereby not forbidden, but rather commanded, for it is God's work (Rom. 13: 1ff). The same redress is made when one punishes evildoers and carries on war for the sake of common peace (Matt. 5:9.39; Rom. 12:19).

War brings with it a justified self-defense. Ofttimes this is the only possibility of one State maintaining its existence over against another. Here again one must differentiate between the status of the individual soldier and the sovereign.

Many bitter things that are only too true can be said against war. It is, without doubt, an evil in the truest

sense of the word. But there are times when it may become a necessary evil. We believe that the government is the minister of God, that it beareth not the sword in vain, and that it is a revenger to execute wrath upon him that doeth evil, no matter whether the evildoer is a criminal within the State, or an aggressor or invader from without. And therefore we declare that it is right for Christians to engage in just wars, to serve as soldiers. For if it be the duty of the government to resort to force if necessary, to protect the State, then it is clearly the duty of Christians as citizens to serve in the armed forces of their State when called upon to do so by their government.

When Conscience Must Decide

But what if the government should draw the sword in a wrong cause? Is it still the duty of the Christian to answer its call to arms? Who shall determine whether the cause for which a country goes to war is a just or an unjust one?

Certainly it would seem that the highest officials of the government, who have all the information at their disposal and who presumably are fully conscious of the grave responsibility they assume, are better fitted to determine whether or not there is just causue for war than the private citizen who is not in a position to analyze and judge intelligently all the intricacies of modern international relationships!

Ordinarily, therefore, the Christian may with a good conscience serve in the armed forces of a government of which he believes that it has been placed in power by divine providence. If that government makes a mistake, it is not his fault. However, if he is fully convinced that the cause for which the government and country have gone to war is an unjust one, he must obey his conscience, refuse to serve, and take the consequences.

What the Church Can Do

But the Church can do more than merely enlighten the conscience of her members on the troublesome question of war. Keeping strictly within her sphere, she can build and extend the Kingdom of God within the hearts of men, thus making a valuable and really constructive contribution to the establishment and maintenance of right international relationships.

The Founder of Christianity is known as the Prince of Peace. He repudiated the messianic war-lord idea of His time in unmistakable terms. His ideal and that of the prophets before Him was a warless world. Christianity recognizes a virtuous patriotism, but not a nationalism which is a denial of world brotherhood, or a nationalism which refuses to recognize the will of God as superior to the claims of the State. Long-range statesmanship bent on peace, on the basis of Christian principles, is necessary in order to insure peace.

The Church should oppose all policies that tend to provoke war, and encourage participation in international agencies for the peaceable settlement of all controversies; the building of a co-operative world order. The Church of Christ should not become an instrument for the fostering of international suspicion and hatred.

When Christianity Clashes With Patriotism

Our country needs citizens who unswervingly follow the dictates of conscience, making allegiance to God the supreme guide to life and conduct. The State should not create the dilemma of loyalty to country or to Christ. Should such a dilemma arise, we follow Christ. The Christian believes that love, not hate, will ultimately win the victory. Patriotism is love and loyalty to the State on the part of its citizens and a willingness to sacrifice in its service. It does not define the form of sacrifice and service to be given to the State. Vital religion has often found itself at odds with attitudes which have masqueraded under the name of patriotism. Prophets of the Old Testament were threatened with exile, prison and death on the charge that they were unpatriotic. The charge of disloyalty was brought against the Apostle Paul. One of the charges brought against Jesus Himself was that He was unpatriotic.

There is an attitude passing for patriotism which can never be reconciled with vital religion. Any love of State which is based on lying propaganda and upon hatred of other peoples and states cannot be reconciled with the gospel of Jesus Christ. The so-called patriotism which rests upon such a basis is abhorrent to the spirit of Christ. Real patriotism is, however, a virtue. The Christian may love his country better than any other and his own flag more than any other. Such love must not thrive on the lack of good will to other nations and peoples, if it is to remain Christian. Just as love of self and love of others can exist together, so patriotism and good will to other nations are not antithetical. Under all circumstances the Christian must keep in mind that all men of all nations and races are brothers.

A Lesson in Homiletical Carpentry

By the Rev. John Helmer Olson
St. Peter, Minnesota

WHEN OUR PURPOSE is to fasten two boards together we try hard to hit the uniting nail squarely on its head. If the hammerblows fall in the knothole to the left of the nail, or worse still, on one of our thumbs, the temptation to break the second commandment is near at hand, and the whole performance is apt to degrade into a farce.

When our purpose is to convince, inspire, or instruct an audience and we fail to transfer our thought from our own minds to the minds of our hearers, the event is a tragedy. "When the trumpet makes an uncertain sound, who prepares for battle?" When a sermon or a speech is opaque, incomprehensible, unbalanced and weak, of what use is it? Surely it ought not to be allowed to pollute the platform or the pulpit for very long. Surely it should be cast quickly beside the unsalted salt in the dunghill.

We can agree at the outset, I am sure, that very few of us purposely strike our thumbs instead of the nailheads. Most of the time it is a clumsy accident. We mean to drive the message home to our hearers. But whether we know it or not, in all too many cases our thoughts remain suspended in the thin air above their heads. Somehow we cannot pierce through the cranial crust to the centers of their thought and action.

Let us try to analyze a few of the reasons for our failure in this important matter, and suggest a remedy or two.

I. We Fail to Sense Our Audience Correctly.

Suppose our congregation consists of the following: business men, clerks, farmers (some of them retired and some just tired), other farmers very much on the alert, housewives (some busy and some busybodies), high school youngsters thoroughly permeated with movies and radio-swing, children aching to play marbles, and finally, half a dozen blackcoated clerics seated solemnly and dutifully in the second pew from the front.

Looking back into the past, I confess that I have been guilty of addressing an audience of this general nature as if it were a select group of theologically trained superintellectuals. I have heard others share in my guilt. Indeed, once I even heard a man lecture to a cross section of humanity like the one described above about the horrors of settling oneself in the wrong category. (Incidentally, the speaker knew as little about Kant as I do and thus added confusion to ignorance.)

As a result of this kind of false estimation or visualization of the audience, nearly everybody is bored, including the speaker. The people are too polite to say so in words, of course, but their facial expressions assume a rigidity that is somewhat below the human, or worse still, put on a mask of piosity deceiving the speaker still further, so that he imagines himself addressing not only an aggregation of super-intellectuals but—angels. As the lecture or sermon proceeds from one abstraction to another thus, even the pastors who are present allow their minds to wander to next Sunday's text or the latest problem in congregational gossip. To be sure, at the close of the meeting the speaker is often "thanked for his message", but the gratitude is obviously perfunctory and thickly coated with insincerity.

This example can be varied according to desire. City, country and small town audiences, all are imposed upon in the manner described by very earnest and well-meaning but at the moment sadly erring orators.

The remedy is obvious.

Before he utters the first sentence the speaker should in his own mind ask and answer questions like these: What kind of people are these? What is their average education and intelligence? What about their ages, occupations, interests, idiosyncrasies?

As a rule, it is not very difficult to soliloquize thus and come to a fairly accurate conclusion. In fact, I am convinced that anybody with common sense can "sense the audience". I am equally sure that most of us neglect to do so, forget it, or are too proud to admit to ourselves the possibilitiy that we ourselves might conceivably be as platitudinous and pedantic at times as we know our brethren are.

Perhaps I ought to insert here a warning against "talking down" to the audience, that is, assuming a colossal ignorance on rudimentary matters even as in the case we have described we assumed an equally colossal but non-existent knowledge. Since this is the same kind of error, a false estimate of the audience, the remedy is the same—a correct estimate.

I repeat, if we really want to and actually try, most of us can learn to sense our audience and thus make proper contact. By this method we may reduce our reputation for erudition in some quarters, but the increase in genuine interest is well worth the loss.

II. We Do Not Take Time to Master Material.

We have an abundance of thought, perhaps. Our Biblical references are legion and apropos. We have in reserve a mass of information gathered from books and experience. We ought to deliver a masterpiece, but instead bring forth a dwarflike monstrosity; we ought to create a diamond, clear and sparkling, but instead—behold, a lump of clay!

The Swedish poet Tegner wrote a line once which is almost deserving of a place in the book of Proverbs: "The dimly spoken is the dimly thought." ("Det dunkelt sagda är det dunkelt tänkta.") The failure to think through is a type of momentary paralysis which deflects

our hammer and puts our thumbs, not to say our souls, in mortal danger.

We should remember in this connection that it is easier to look through forty feet of clear water than through one-fourth of an inch of mud. Applying this parable to our problem, often people mistake muddy thinking and speaking for profundity. Many in our audiences conclude that since they do not comprehend the speaker, very likely he is a great sage, while the man whose talk is plain and understandable must be ignorant against this false doctrine. The greatest men I have heard have spoken simply and clearly. Most of the incomprehensible perorations which have vibrated my ear-drums (not my brain-cells!) have issued from the lips of bombastic mediocrities.

Again, the remedy is patent.

We should take time to thoroughly think through our theme or topic. We should be able to state our problem clearly and its solution logically. We should write out the outline in the fashion we were taught way back in the eighth grade and make sure that it is neither too long nor too short, and then provide this skeleton with sufficient meat to cover all joints and cracks. There are variations of this method, as we all know, but we need no further homily about these. All we need to do is—to act upon the best knowledge we possess, think through our material, and arrange it decently and in order.

III. Too Often We Neglect Our Parables.

It is said of our Lord that "without a parable spake he not to them." Of many of us it must be said just the opposite. Our presentations are often abstract, a succession of phrases, threadbare platitudes, involved sentences, dignified and dull. Indeed, I have heard speakers apologize for illustrations from the farm, the field, the street, or their personal experience, for the very anecdotes which made their presentation worth while. And as for humor, that seems to be reserved for use only by the devil and his angels.

Now, nothing is so helpful in making thought clear as a parable or an illustration. We have the example of Jesus to follow in this matter. His parables were taken from His own daily living, they were not culled from the Talmud or the latest lecture by Gamaliel. His words were those of the common man. If the very Son of God spoke so plainly and unostentatiously (forgive the word!), surely we should strive to do likewise, and eschew all platitudinous ponderosity and half-baked thinking as a temptation of Satan.

Let us use our imagination, speak in the vernacular, be as vivid as our talents permit. Don't say that "only geniuses can do that", because that is a lie! Nearly all of us can converse intelligently about the weather, our income tax, local politics, neighborhood scandal, and so on. Why can we not speak with equal clarity about the loftier matters of the law and the gospel? The trouble is that we have acquired the false notion that there is a holy, incomprehensible language and a sepulchral solemnity of voice reserved for the transmission of spiritual truths. This notion is an abomination.

I do not plead for triviality or slang. I do appeal for naturalness, realism, clarity, and vividness. And I am convinced that these are attainable by anyone, layman or pastor, who has ordinary intelligence and speaking ability.

These are only a few thoughts about an important problem. No doubt there are some horrible examples of opacity even in this brief essay. I join humbly (I hope!) in the common confession of sin. However, I feel very keenly that the gospel entrusted to us is so eternally significant that to proclaim it prosaically and ineffectively is almost an unpardonable sin.

The Carpenter of Nazareth expects all of us to be good apprentices, who wield their hammers the best they know, who try their very utmost at all times to "hit the nail on the head."

THE READER'S VIEWPOINT

"THE VOICE OF LUTHER"

Dear Editor:

GOT the *Lutheran Outlook* yesterday—picked it up—read it from cover to cover—fine!

Accepting your invitation to tell you frankly what we think, here goes: It was the voice of Luther but the hands of the *Christian Century*. You know what I mean.

I liked the general layout of the paper, by which I have said that I have no particular objection to the *Christian Century* dress in which it appears. I am agreed that a journal like this should be less of a theological journal. A journal along the line you suggest I believe will serve a united Lutheranism better.

I would like to see it wide open to U.L.C. and Synodical Conference, if possible, and if wanted. It should serve not only bodies of American Lutheran Conference, but all of Lutheranism in America.

I enclose subscription

Fraternally yours,

Fargo, N. D. O. E. CLAUSON

LIKES MAKE-UP AND CONTENT

My dear Dr. Ryden:

Just a line of commendation on the first issue of this organ. I thought it was of high quality. Both in make-up and in content it was very appealing.

Sincerely yours,

Mason City, Iowa ALVIN N. ROGNESS

RECALLS EARLY INTENTIONS

Dear Dr. Ryden:

Your first issue was very, very interesting. The idea which is now given full sway underlay the decision on the first name. Argument was strongly advanced at that time for a Journal of Theology. We left it the "Journal" in order that there should be room for just such material which promises much increased interest at this time.

Sincerely yours,

St. Paul, Minn. T. F. GULLIXSON

"REALLY WORTH-WHILE"

Dear Dr. Ryden:

I can not tell you how pleased I was when I received my copy of the new *Outlook*. Now we have a paper that is really worth-while. I shall do my best to increase the number of subscribers in the American Lutheran Church. We are on the right track now.

Yours faithfully,

Columbus, Ohio EM. POPPEN

BELIEVES IT WILL "CLICK"

My dear Dr. Ryden:

The appearance of the new magazine, the *Lutheran Outlook*, looks so good that I want to tell you for your own encouragement that I believe that at long last we have something that well click.

Perhaps the preachers ought to be more interested in theology, but the fact of the matter is that most preachers are not interested in hair splitting discussions which might have fitted into the medieval ages. That there is a metamorphosis in preaching and pastoral work is evident on every side. And I believe it is for the better. The world is on fire. The Christian Church has the only solution. Our preaching must be alive, our pastoral service must be integrated into the real needs of our people.

One hesitated in the past to hand a theological treatise written in the usual manner to someone outside the church. It was made up of a different language. Here we have a magazine which has the format of a modern magazine which is appealing, like the *Christian Century*. One may see headlines to make selections instead of page after page of type of the same size and style.

I predict that you are going places with this magazine. Perhaps we can give outlet to some real literary talent from within the Lutheran Church. We have it, but have never given it a real opportunity for expression. God bless this new child.

Sincerely,

Toledo, O. S. C. MICHELFELDER

PREDICTS WIDER USEFULNESS

Dear Doctor Ryden:

Your first issue of the LUTHERAN OUTLOOK, which arrived this morning and which I read avidly this morning, pleases me very much. I think its outward format too is consistent with its contents. I have nothing but praise for what is in it and the way it is dressed. There is an especial fitness, I believe, in the articles used and the authors of them. It will not be long before interest in and the usefulness of the LUTHERAN OUTLOOK will be much wider than the American Lutheran Conference.

Sincerely in Christ,

St. Paul, Minn. JOSEPH SIMONSEN

A DELIGHTED READER

Dear Brother Ryden:

I have just finished reading the first issue of the *Lutheran Outlook*. I am delighted with its contents and make-up. I congratulate you as Editor and wish you abundant success. I surely want to be a happy subscriber to this splendid journal. I think we Lutherans ought to be able to compete favorably with the *Christian Century*.

Congratulations!

Cordially yours,

Genoa, Nebr. C. O. GULLEEN

"STREAMLINED"

Dear Dr. Ryden:

I have read with interest the *Lutheran Outlook*. It is streamlined. Keep up the good work!

Yours in the glad service of Christ,

Minneapolis, Minn. WILTON E. BERGSTRAND

"A REFRESHER"

Dear Dr. Ryden:

Greetings in Christ!

Now there you did a real job with the *Lutheran Outlook*. How proud Mrs. Giving and I are of this new magazine. I hope you are able to find time to continue the good work.

We are working in a parish that keeps us busy. . . . It is a refresher to lie down to relax and read the *Outlook*. I will be sending my subscription price on in the near future and will support the *Outlook* right along.

God strengthen you for the good work.

Sincerely,

Menomonie, Wis. G. GIVING

WANTS LESS UNIFORMITY IN LITURGY

Dear Dr. Ryden:

A few days ago, while unwrapping some books from one of our publishing houses, the wrapping paper introduced me to the *Lutheran Outlook*, and when I saw the caption, "A Uniform Liturgy", I thought to myself, "The same old stuff! Do we still not have weightier matters to contribute to a virile Christianity?"

Can we not see, in our universal contacts, that this question of liturgy is not nearly as much a question of uniformity as it is a question of variations within uniformity? We have Lutheran books (Paul E. Kretzmann's *Christian Art*) presenting a maze of liturgies, and, after completing my Seminary course in Liturgics, I am still at loss to accept one liturgy as more sound and edifying than another. Kretzmann begins his discussion by stating an obvious principle*, though I accept the argument that "evangelical freedom from the old ceremonialism does not mean license or extreme individualism"

It is my personal experience that our uniformity in liturgy, if it means the same "Order of Service" every Sunday, is one of our great stumbling blocks to good will and a favorable first impression to Protestant strangers within our gates.

The reorganized Methodist Church in America has made very attractive progress toward uniformity with variations by including several different liturgies in their new hymn book.

We can profit greatly by eliminating some of our stiffness in "always doing things the same way" by adopting several simple liturgies and a few more elaborate ones.

While my own church uses a simple order of service, which to me at least is beautiful in its simplicity, I am willing that there should be room for more elaborate orders of service, but I am against a dead regularity. When a Lutheran liturgy occupies forty minutes of a one-hour service, then I am afraid we are guilty of taking an edge off the two-edged sword of the Word.

Withee, Wis. L. C. BUNDGAARD

Dear Dr. Ryden:

Permit me to say that I am much pleased with the *Lutheran Outlook*. By its very appearance it invites me to read. So far I have only tasted here and there, but I am confident this first issue will be read from cover to cover.

I have kept the *Journal* from the start. But I confess that I have not been a faithful reader. But for a sense of loyalty to the Conference, I might have let my subscription lapse. I trust I shall never be tempted to feel like that in regard to the *Lutheran Outlook*.

Very sincerely yours,

Decorah, Iowa N. ASTRUP LARSEN

VIEWING *the* BOOKS

FAITH AND NURTURE *by H. Shelton Smith. Scribners. 208 pp. $2.00.*

THIS IS not a new book exactly, having been published in 1941; but it was new to me, and I do not believe it has been reviewed in these pages. It deserves to be. I think every Christian educator and especially everyone interested in the Christian education of children will profit by reading it.

The main idea of the author, who is Professor of Christian Ethics and Religious Education in the Divinity School of Duke University, is that the religious education movement, largely under the control of the liberal wing of the Protestant churches, has departed from the historic Christian faith and is little more than a character building program with an anthropocentric philosophy underlying it.

That is over-simplification, of course, as any attempt to state the thesis of a serious book in one sentence would be. Dr. Smith goes into the matter very thoroughly, quoting from so many books and articles as to arouse wondering admiration that any one man could have command of so much material. He presents his arguments quite fairly and dispassionately—perhaps too much so, as it appeared to the present reviewer that here and there a point could have been made more tellingly by a little more partisanship and a little less calm expectation on the part of the author that any reader will be able to see through a false position after he has shot a hole through it.

Some of the liberals who come in for most frequent consideration are George Albert Coe, Shailer Mathews, William Clayton Bower, and most of all John Dewey and some of his more prominent disciples. This last is all the more remarkable when one notes that Dr. Smith was at one time Associate Professor of Religious Education in Teachers' College, Columbia University.

A sample of the thought of the author is the following:

"For a full generation now this 'wholesome atmosphere' has been fostered in the liberal Protestant Churches. These churches revolted against the excesses and imbecilities of revivalism; they spurned catastrophic conversion; they condemned religious introversion and unhealthy emotionalism. Well enough! For in truth the tragedy of traditional revivalism was that it no longer really revived. It had become largely a psychological substitute for a dynamic awakening.

"Nevertheless, the educational method has not brought in the revival of religion that the educators confidently promised. It has not been the religiously reconstructive force that was contemplated. Perhaps too much was expected of it. In any event, there is little hope that liberal nurture in its present form can keep religion prophetically alive in our culture. Why is this type of nurture so impotent? There is no simple answer to this question. There is, however, one sort of answer that seems worth serious exploration. It is this: Liberal Protestant nurture is feeble because it is rooted in a sub-Christian gospel. Educational evangelism is largely sterile, we contend, because, despite its protestations, it is without an adequate evangel."

There are six chapters in the book: Liberal Faith and Protestant Nurture; Beyond the Social-Gospel Idea of the Kingdom of God; Man in Christian Perspective; Faith in the Divine Initiative; The Church, Community of Christian Nurture; Religious Faith and the Democratic School.

Dr. Smith says at much greater length and with thorough documentation what this reviewer sketched briefly a few years ago in the pamphlet, "Rethinking Religious Education." After I had read the book I felt like reaching down across Kentucky and Tennessee and shaking hands with him.

D.

THE INTROITS FOR THE CHURCH YEAR, *in the Concordia Liturgical Series for Church Choirs, Concordia Publishing House.*

In this publication we find musical settings for all the Introits of the Church Year, suitable for choir singing. Since in many of our congregations the Introit together with the Psalm verse is merely read by the minister, and not read antiphonally by minister and congregation, it might add to the beauty of our service to have these Introits rendered by

*"The emancipation which the religion of Jesus Christ has brought to the spiritual life of man embraces the freedom from fixed forms of worship."

e choir. A Gloria Patri in the same tone is appended to ch Introit and Psalm verse, but it is stated that instead e congregation might join with the choir in singing the oria Patri as given in the hymnal. All tones have been t into keys from which one can easily lead over into the ey of D, which is the key of the Gloria Patri in the Missuri Synod musical setting of the Common Service. The oria Patri in the musical setting of the Common Service use among our congregations is in the Key of G, but an ganist should have no difficulty in leading from the keys these tones into the Key of G. Pastors and choir directors no are interested in adding the appropriate musical feature the service should examine this book.

John O. Lang.

ATTERNS OF THE MIND *by Lynn Harold Hough. Harper & Brothers. 135 pages. $1.50.*

r. Lynn Harold Hough is dean of Drew Theological Semary and one of the outstanding authors in his denomination. In PATTERNS OF THE MIND, Dean Hough discusses e of our gravest problems; how to replace intellectual mplacency and vagueness with a disciplined corpus of ought.

The author is aware that there is no philosophy of education in the Protestant Church, at least none as clearly stated Protestantism as is stated in the Roman Catholic Church the Neo-Thomist movement. Dr. Hough has for many ears espoused a Christo-centric philosophy of education. or this we honor him.

Dr. Hough points out the inadequacies of contemporary ental attitudes. Much idealism, current literature and art, arious cults and isms are examined to show how they fail supply the support that prevents disillusionment and ynicism.

The book is divided into five parts: 1. The Man Who Has o Pattern. 2. The Man Who Does Not Know How to Use Pattern. 3. The Man Who Has a False Pattern. 4. The Man Who Has an Incomplete Pattern. 5. The Christian Pattern.

The last chapter is worthy of deep and thoughtful study. onvinced that our world is in its present straits because of alse or incomplete patterns of the mind—perhaps none at ll—Dean Hough gives here a study that will yield spiritual rofit to all who read it.

Paul H. Andreen

HE PLACE WHERE THOU STANDEST *by Paul Scherer. Twenty-five sermons. Harper & Brothers. 176 pages. $1.50.*

The twenty-five chapters of this book are sermons delivred at the Church of the Holy Trinity, New York City, or ver the radio, by Dr. Paul Scherer, pastor.

As to form and organization, these sermons remind me of he sermons delivered by Dr. Fosdick. They are geared for he usual provincial outlook of a New York audience. The rganization of the material is excellent and logical. Illustrations and "bon mots" abound. Quotations from many ources are effectively used. Snappy expressions and cogent tatements. It is a pleasure to read these sermons as masterly expressions of the art of homiletics.

As to substance and contents this reviewer must admit hat he is confused. Dr. Scherer is known, at least in the East, as an outstanding preacher. Many claim that he is he outstanding preacher of the United Lutheran Church. This reviewer has heard him to his own spiritual profit. In this series of sermons, however, there is no particular emphasis of the Evangelical Lutheran tradition. They are not "pietistic," "mystical," or "churchly." At best they appear to be good common-sense applications of psychology under a veneer of deism. The design and pattern are very clever and the Christian *motif* is deftly interwoven into the discourse. They make interesting reading and are challenging. But Dr. Scherer has done better than this. As to form and manner of presentation, I would recommend this book to theological students. As to substance and contents they make very good reading.

Paul H. Andreen

HOW TO BE YOUR BEST *by Dr. James Gordon Gilkey. The Macmillan Company. $1.75.*

This book discusses in twelve chapters twelve everyday problems of everyday persons. By illustration and direct statement it shows how people confronted by these baffling problems can solve them and thus live more enjoyable lives. Careful reading of this brief but stimulating volume should provide the reader new courage and confidence to face his daily round of life. L. V. S.

THE PLIGHT OF MAN AND THE POWER OF GOD *by D. Martin Lloyd-Jones. Abingdon-Cokesbury Press, 1943. 120 pp. $1.00.*

Five chapters, four of which were delivered as lectures in the Free Church College in Edinburgh. All of the chapters are based upon verses in the first chapter of Romans. They are: The Religious History of Mankind (Rom. 1:21); Religion and Morality (Rom. 1:18); The Nature of Sin (Rom. 1:18, 28, 32); The Wrath of God (Rom. 1:18); and The Only Solution (Rom. 1:16).

Dr. Lloyd-Jones is a Welshman who was educated for the medical profession, but later forsook medicine for the ministry of the Word.

The chapter on Religion and Morality, which points out that the modern Church has largely shifted its emphasis from faith to ethics, will find wide approval among Lutherans. "Religion must precede morality if morality itself is to survive," says the author. "Godliness is essential to ethics. Nothing but a belief in God and a desire to glorify Him, based upon our realization of our utter dependence upon Him and our acceptance of His way of life and salvation in Jesus Christ His Son, can ever lead to a good society." Accordingly, The Only Solution (the last chapter) is to be found in the old gospel. D.

THIS SIDE OF LAND, *An Island Epic. By Elizabeth Hollister Frost. Coward-McCann, Inc. $2.75.*

Here is a detailed novel of the early settlers on Nantucket Island. It is a story of the whaling voyages which were of such great importance to these inhabitants, the home-life of these hardy folk, storms, shipwrecks, gossip, tragedy, love. The intimate life of one family is described throughout the entire book. L. V. S.

ABUNDANT LIVING *by E. Stanley Jones. Abingdon-Cokesbury Press. 371 pp. $1.00.*

This is a book of daily devotions, very compact, being only a half inch thick for all its nearly 400 pages. It follows the usual "page a day" pattern, each page containing an indicated Scripture reading, a three hundred word meditation, and a four or five line prayer. The meditations make good reading, as one would expect from Mr. Jones, being full of real persons and real life incidents. They would lead a reader, I believe, to a sound philosophy of life; but I would like them still better if Christ appeared in them more often.

SURVEYING the CONFERENCE

Augustana Synod

By ARTHUR O. ARNOLD

Esteemed Professor Called Home

A STAUNCH CHAMPION of conservative Lutheranism and a beloved teacher of most of the pastors of the Augustana Synod, Dr. Adolph Hult, passed away in Moline, Illinois, on March 6. Since 1916 he had been professor of Church History in the Augustana Seminary. Dr. Hult was known not only for his thorough knowledge of the field in which he specialized, but also for his wide acquaintance with the thought and development in almost all the varied branches of human study. He was an authority in the field of hymnology and a firm believer in the worship value of the Lutheran choral. His friendly and patient spirit made a host of students feel that their gracious professor was a genuine friend.

Dr. Hult's emphasis on the Lutheran confessions as a true interpretation of the Word of God has made a real contribution to the thought of the Augustana Synod pastors. The esteem with which he was regarded by all who knew him is suggested in a portion of the tribute written by Dr. Conrad Bergendoff, president of Augustana College and Theological Seminary:

"Two-thirds of the pastors of the Augustanna Synod have been influenced by his teaching and his personality. His was a rich and cultured nature. None who knew him well could fail to admire his gifts. Those who enjoyed his friendship and their number was multitude—were warmed by his enthusiasm and moved by his convictions. He has set a mark upon the life of the Church, and his thinking has left impress upon many outside of the Synod. We who stood close to him in classroom and faculty-room will miss his genial fellowship. Out of our own lives we feel something has gone which cannot be replaced.

"We thank God for the privilege we have had of knowing him intimately, and to Him we give praise for a life which death can not take away. The Word which Dr. Hult so fervently loved and firmly believed is our comfort, and our foundation for hope that the meaning of history is in a home beyond where the Lord will reveal a fuller measure of Truth than here can be discerned by His children."

The Augustana Centennial

One by one, the thirteen conferences of the Augustana Synod are taking up the task of doing their share in the Synod's Centennial appeal for one-and-a-quarter million dollars. The largest conference in the Synod, the Minnesota Conference, met in Minneapolis and decided to integrate the synodical appeal with the conference appeal. The total goal will be $600,000, including $337,500 for the Synod's work and $100,000 for a new library for Gustavus Adolphus College in St. Peter, Minnesota, which is owned and operated by the Minnesota Conference.

Preliminary plans have been made in the other conferences and soon the Centennial appeal will be made throughout most of the Synod. The Illinois Conference has almost completed its task.

Augustana Seminary Graduates

The members of the senior class in the Augustana Theological Seminary are preparing their final assignments and considering congregational calls pending their ordination at the synodical convention in Minneapolis in June. The large number of pastors who have become chaplains or Lutheran service pastors has created a vacancy in many churches, and no difficulty is anticipated in placing all of the graduates.

New Luther League Officers

At the recent Youth Conference in Minneapolis, the Augustana Synod Luther League Council elected officers to guide the general youth program of the Synod. The Rev. Wilton E. Bergstrand is the executive director of the Augustana Luther League. The Council elected the following to aid him in the planning and prosecution of the work:

President—Rev. Theodore E. Palmer, Worcester, Mass.

Vice-president—Rev. Edgar Carlson, Rock Island, Ill.

Secretary—Miss Lorraine Telander, Rock Island, Ill.

Treasurer—Mr. Dwight M. Holcombe, Hopkins, Minn.

Statistician—Mr. E. Raymond Anderson, Geneva, Ill.

Councillors—Miss Evelyn Stark, Chicago, Ill.; Rev. Conrad Hoyer, Chicago, Ill.; Rev. Malvin Lundeen, Ottumwa, Iowa.

Norwegian Lutheran

By L. M. STAVIG

STUDENTS representing the educational institutions of the N.L.C.A. gathered in the eleventh annual convention of the Lutheran Students Union on Friday, Saturday, and Sunday, March 5, 6, and 7, on the St. Olaf College campus at Northfield, Minn.

When the original plans for the conference of this year were made, it was expected that attendance would have to be limited to three or four delegates from each institution. By the time the registration was completed between 150 and 200 young people and faculty representatives had made their appearance. Most of them came by regular train and bus, but a few saved their gas allotments and used private cars. An added note of seriousness was brought to the conference by the call of many reservists to active duty from all of the colleges. These men came to the conference seeking a word to carry with them into service. The convention theme, "God Speaks to Us Today," was developed by a group of speakers which included Dr. George Aus and Dr. Rolf Syrdal of Luther Seminary, Pastors R. A. Harrisville and A. E. Hanson of Moorhead, Minn., and Brookings, South Dakota, and Dr. C. C. Skinsness, veteran missionary from China.

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Sessions of the L.S.U. Press Association, attended by press representatives of the L.S.U. colleges, were held Friday, March 5, at the Augsburg blishing House, in Minneapolis.

Lutheran Unity a Live Issue

That discussions on the subject of theran Church Unity are finding a ominent place in the N.L.C.A. is indicated by the fact that each of the trict conventions of the Church is anging for a presentation of this bject in its convention this spring. addition the official Norwegian paper of the church, "Lutheraneren," has sponded to a request for information om one of its readers by carrying a ry thorough and comprehensive ries of articles on the present status Lutheran synodical relations, cooperative endeavors, and negotiations ward better understanding.

Eastvold Called to Pacific College

Three of the colleges of the N.L.C.A. e at the present time taking steps to cure new presidents. At St. Olaf the ard of Trustees has a committee instigating candidates to take over the sition left vacant when Dr. L. W. Boe ssed away in December. President L. Rendahl of Waldorf Junior College, Forest City, Iowa, and Dr. O. A. nglestad of Pacific Lutheran College, rkland, Washington, have both resigned after years of service. The call the presidency of Pacific Lutheran llege has already been extended by e Board of Trustees to Dr. S. C. stvold of Eau Claire, Wisconsin. Dr. stvold has been vitally interested in e educational program of the Church r a great many years. At the present ne he is a member of the Board of ducation of the Synod and of the ard of Trustees of St. Olaf College. e also served for a time as a member the faculty of Luther Seminary at . Paul Minnesota.

Dr. Tinglestad came to the far west- n college in 1928 at a time when the stitution had a student body of 178. e had for many years been a member of the faculty of Luther College Decorah, Iowa, and had become nown as a keen and thorough scholar id as a strong believer in Christian ducation. During his leadership at acific Lutheran College, the school as added several buildings, has improved its scholastic standing, and has creased to a point where last year ere were 551 students in attendance.

Many Bible Camps Planned

Despite difficulties due to transportation deficiencies, and to the calling numerous young men and women to various branches of service and war industries, plans are being ade for numerous Bible camps during the coming summer. Reports from the office of the Luther League indicate that many circuit and congregational groups are completing plans for their camps. Young people of the Church will be urged to co-operate with the work program of the government, but it is felt that young people of high school age will particularly need a vacation period and that camps of this type will be an important factor in developing morale among them.

"Augsburg Lectures" Launched

A very significant and interesting project has just been announced by the Board of Publications of the Church in the form of a lectureship to be called the Augsburg Lectures. It is planned that a sum of money will be set aside each year to provide for a series of lectures on some subject of vital importance to the Kingdom of God. The speakers will be chosen at least one year in advance of the time when their lectures are to be given. The only provision governing the selection of speakers is that at least every other one is to be chosen from the N.L.C.A. The plans for the first series, including choice of subject, speaker, and date and place of delivery, has been placed in the hands of a committee of the Board made up of Prof. Philip S. Dybvig of St. Olaf College, Randolph E. Haugan, manager of the Augsburg Publishing House, and President Clemens M. Granskou of Augustana College, Sioux Falls, South Dakota.

Church Finances Flourishing

The N.L.C.A. completed its fiscal year on January 31 with the largest income total in a great many years. Figures released by Dr. A. J. Bergsaker, stewardship secretary, show that a total of $983,567.61 was received toward the regular current budget of the Church. This represents 97.9 per cent of the goal set for the year, which was $1,005,000. It was an increase of $52,645.62 over the amount received in 1941. The church body has also participated in three other general appeals during the year: Lutheran World Action, the Luther College emergency appeal, and the Centennial Fund. A total of $701,509.13 was received for these three projects during 1942 in addition to the current budget.

Thus the receipts of the Church during the year for the regular work and for the three special projects totalled $1,700,000. This splendid income reflects improved financial conditions throughout the country. It also reflects a fine willingness on the part of our people to support the program of the Church when it is constructively presented to them over the years.

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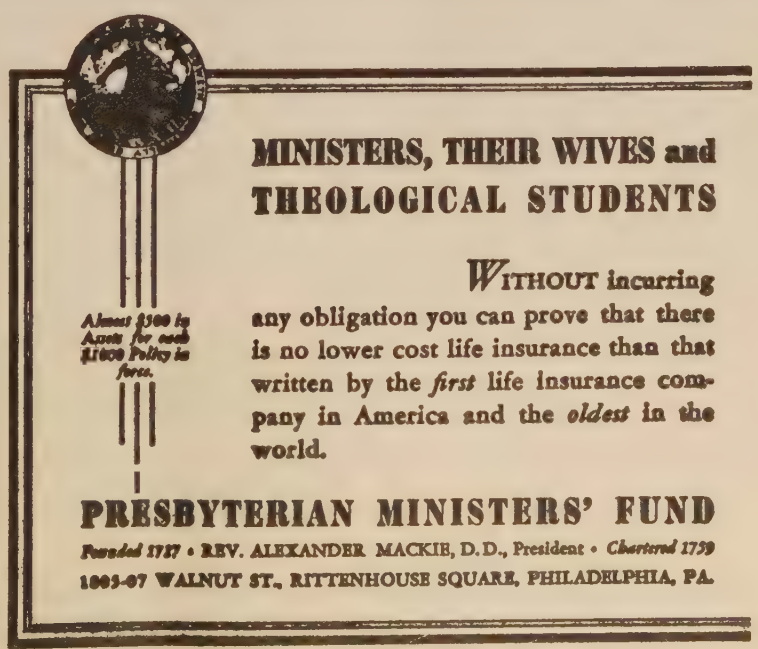
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American Lutheran

New Guinea Missionary Safe

IT IS WITH JOY and thankfulness that we pass on this information: A cablegram was received on Sunday, March 21, informing us that Rev. Paul Freyberg, missionary of Bileao on the Rai Coast of New Guinea, has arrived safely in Brisbane, Australia. This means that he escaped the invading enemy. As announced before, three others, Revs. Herbert Hannemann, John Kuder, and Albert Frerichs from far inland stations had little or no contact with Madang and when they reached this country brought us little news about our brethren in that section of our field. Surely, now that Pastor Freyberg has arrived in Australia some definite information will reach us sooner or later about our Madang people.

Regina College Filled

Boys' and girls' dormitories, classrooms, laboratories, and dining-rooms are filled to capacity. Over fifty requests for admission were refused because of lack of space. The improved financial position of agriculture, and the fact that Luther College is the only junior college of a Protestant Church within a radius of nearly 500 miles are among the reasons for the rapid increase. Average age of enrolled students is sixteen.

Meet with Missouri Pastors

The Southern Indiana Inter-Lutheran Conference met at St John's church, Vincennes, Ind., on March 11. Rev. Victor Selle, of the Missouri Synod, was the host pastor. Thirty-seven pastors of the U. L. C. A., the Missouri Synod, and the A. L. C. were in attendance.

Two papers were presented: "The Limitations of Reason in Apprehending the Truths of Scripture," by Dr. Theodore Graebner, Concordia Seminary, St. Louis, Mo.; and "The Relationship of Lutherans to other Protestants," by Dr. C. B. Foelsch, president of Maywood Seminary, Maywood, Ill.

Plans were made to meet again in the fall at Bloomington, Ind. The group felt that these conferences have been very much worth-while. Rev. C. G. Meyer (A. L. C.), Evansville, Ind., is chairman, and Rev. W. G. Mehringer (Missouri Synod), Evansville is secretary.

Pastor's Son a War Casualty

Pastor R. Wagner, Treynor, Iowa, has been notified that his son, First Lt. E. V. Wagner, was killed in action in the South Pacific.

This young hero was born in Cowles, Nebraska, September 27, 1918. He was a graduate of Hebron Junior College and Wartburg College. After teaching in high school for two years he enlisted in the Naval Air Corps and was commissioned a second lieutenant in March, 1942. He was transferred to the Marine Corps Reserve and saw service in the decisive battle near Guadalcanal, November 11 to 14.

A brother, Richard Paul, is at present an aviation cadet in the Naval Training base at Norman, Oklahoma. Another brother, Robert, is attending Wartburg College.

Ohio Week-day School Popular

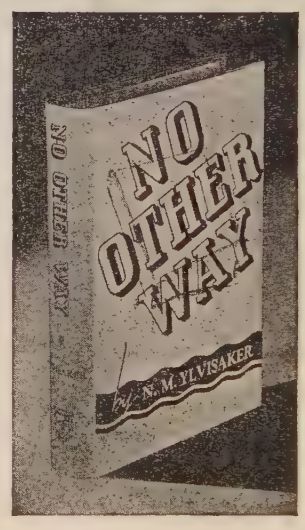
Of the 166 pupils enrolled in grades 5 and 6 of the Bellevue, O., public schools, 124 are enrolled in the Protestant Week-day Church School courses which are being given for the first time this year. If the 28 Catholic pupils, who ordinarily would not be expected to attend, are eliminated, the enrollment represents approximately 90 per cent of the available number of pupils.

The pupils are excused to go to their respective churches one day a week from 1:00 to 1:50 p.m. Thirty-six are taking instruction in St. John's Lutheran Church, Pastor Paul A. Rempe, who teaches the sixth grade. He is assisted by his neighbor, Pastor Alvin Drewes, who teaches grade five.

All of the denominations are using

NO OTHER WAY

By Dr. N. M. Ylvisaker



"Youth in these days of bewilderment needs an authoritative voice—and this book is an endeavor to give the positive answer of the Scriptures as interpreted by the creed of the Church, to the central questions of faith and life."

Rev. Wilton E. Bergstrand
Exec. Sec'y Luther League
Augustana Synod

"It seems to me that the book could be used very profitably for a series of readings, chapter by chapter, in ladies' aid societies, young people societies and men's societies."

Dr. Oscar L. Olson
Luther College, Decorah, Iowa

"Dr. Ylvisaker's fine work NO OTHER WAY presents the chief Christian truths in a vivid, convincing and appealing manner which makes it excellently suited to the spiritual needs of our age."

Dr. J. Theodore Mueller
Concordia Seminary, St. Louis, Mo.

"It may be placed in the hands of those coming into the Lutheran Church from other communions; it would be a helpful gift for the newly confirmed; it will help the busy pastor bring new life to his catechetical instruction; and it is good reading for anybody."

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e Lutheran course, "Living and Work-g with Jesus." Pastor Rempe states at the non-Lutheran pastors are very ell pleased with the course.

Australians Laud Missionaries

A splendid tribute is paid to mis-onaries of our American Lutheran urch who are laboring in New inea in an article in the December, 42, issue of the "Pacific Islands onthly," a magazine published in ustralia.

Under the heading, "Real Austerity," is magazine article remarks: "We ay still learn something about this ckneyed, overworked, catch-word, usterity' from the American Luther-Mission, located 'somewhere in New inea,' and still at their posts giving sistance to anyone—native, Chinese European—who needs it."

The article refers to letters received Australia from lay missionary Rad-and from Dr. and Mrs. Theo. Braun, hich "tell in complacency-shattering tail" how the missionaries are carry-g on. "Mr. Radke," the article nar-tes, "in spite of having had to un-rgo an operation right there in the sh, in April, is still at his station, ing his job. He has some food, he ports, but supplies of lighting kero-ne and flour are running low."

As to Dr. and Mrs. Braun and their aff at the hospital, the magazine ar-le explains that though the hospital spensary has been closed owing to pletions in staff and medical stores, he hospital itself functions as before. ne native wing is always full and, vasion or no invasion, there has been certain number of European patients l along." "It is necessary to know," e article continues, "what medical d means in a place like that—where ne stays on one's feet, or dies—to ap-reciate what these hospital facilities ust mean to those men who have en marooned or left behind by the le of war."

A Baptismal Day at Raipinka

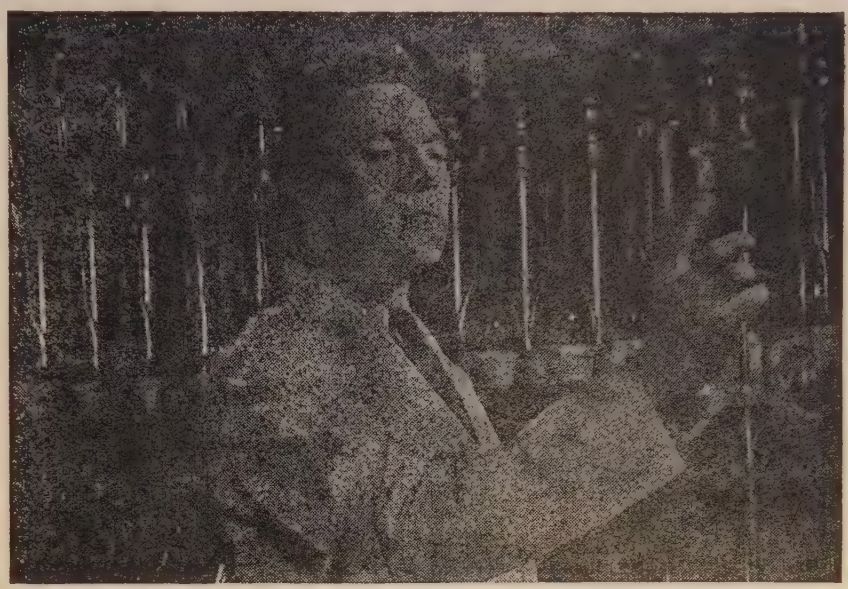
White missionaries brought the gos-el to New Guinea at the close of the st century, and after many years of duous labor were able to baptize the rst Papuans. At that time Papuans ardly thought that they would one ay baptize their fellow men.

This took place several years ago on ne coast, but only this year did it hap-en at Raipinka Mission Station. In nference on Saturday, November 14, e decided that Evangelist Helupe ould administer the sacraments on ne following Sunday. There was great y and satisfaction and above all ankfulness to God who had given em, the least of His children, such a igh privilege. They said, "We must sing and beat the drum at night and show our joy and gladness in more than mere words."

After a week of rain the Sunday was clear and beautiful as though God also smiled upon a great day in Papuan Christianity. We entered the church, beautifully decorated in native fashion. Two wires extended from the altar railing down the aisle to the middle of the church. This appeared somewhat like cables or a cablecar to be used in transporting babies to the altar for the baptismal ceremony. The idea was new to me. Perhaps the teachers who constructed this the day before received the idea from the story of the infant Moses and God's merciful protection.

After the sermon, as parents and sponsors gathered in the middle of the church, at the station, so to speak, that their infant might make the trip to the "Throne of Grace," the cable car began to move away from the altar toward the gathering. Those who waited sang: O Thou God, our Father, come near to us.

Then the infant son of Tiliec and Riang was placed into the cablecar made for one baby. As someone pulled the cord, and the car began slowly to move forward, the congregation sang: O Spirit, Grace, Thy cord draws to Thee.



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O Spirit, in Thy glory make the sign,
It (the child) shall be Thine.

Aged Evangelist Helupe and I received the child, administered the sacrament of Holy Baptism, and then placed him back into the cablecar. As he journeyed back to his parents and sponsors, we heard this chorus:

O Father, deliver it back to me.
And I will lead it, teach it
And watch over it.

The cablecar made thirteen trips to the throne of grace—thirteen souls were added to the Kingdom as Papuan Christians saw one of their own function in the highest of callings.—Albert Frerichs.

Lutheran Free Church

By H. C. CASPERSEN

Program of Evangelism Planned

PASTORS of the three circuits (districts) in the northwest part of North Dakota, at a meeting at Minot, decided to send a request to the Board of Home Missions to arrange and direct a plan of evangelism within the Church.

The chief feature of the plan would be that the Board call a number of pastors to spend from four to eight weeks in congregations holding meetings weekday evenings and Sundays, not necessarily in succession, but a week or so at a time, according to what arrangement they may be able to make for their own work at home. The financing of the plan to be borne by the Board. The executive committee has discussed the matter and approved of it. Final decision will be made at the May meeting of the whole Board.

Notes

Dr. T. O. Burntvedt, president of the Lutheran Free Church, has recently returned from his usual midwinter trip to the west coast to attend the annual meeting of the West Coast District, visiting some congregations, and speaking at a pastors' retreat usually held at that time. He also visited the annual meeting of the Women's Missionary Federation.

* * *

The Augsburg College choir, under direction of Prof. Opseth, gave a very successful and splendidly executed concert at St. Mark Cathedral of the Episcopal Church, Minneapolis, recently. A capacity audience filled the large auditorium.

* * *

Dr. O. H. Sletten, former president of the Lutheran Free Church, recently celebrated his sixty-fifth birthday. He has also recently moved into a beautiful new home which he built near Victory Drive, Minneapolis, north, about a mile and a half from the St. Olaf Church. He has served as pastor of St. Olafs the past thirty-two years and is still active. His very efficient associate pastor is the Rev. Anker S. Berg, former teacher of religion at Oak Grove Seminary, Fargo, N. D.

* * *

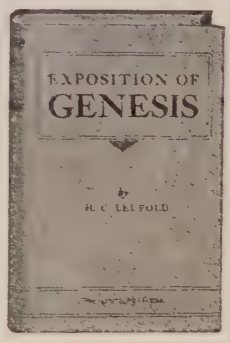
The annual conference of the Lutheran Free Church will this year be held June 1-6 at Trinity Church, Minneapolis, the congregation and Augsburg Seminary and College being hosts to the conference.

United Danish

By H. SKOV NIELSEN

Underwrites "My Church"

THE APRIL ISSUE of "My Church" the new synodical quarterly bulletin appeared as a 32-page profusely illustrated booklet, and in separate editions for the eight synodical districts totaling 16,000 copies. An anonymous friend had underwritten the additional cost. A special feature is a double-page map showing the geographical distribution of our congregations in the United States and Canada.



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—of—
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This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

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Notes

First Trinity, Indianapolis, the earli- all-Danish Lutheran congregation America, this year celebrates the th anniversary of its founding.

* * *

Prof. Paul Nyholm has been granted ave of absence from his teaching ties at Trinity Seminary for the xt school year to pursue studies at e Uni. of Chicago. At the same time will give temporary pastoral serv- to Our Savior's Church, Chicago, ose pastor, the Rev. P. G. Rasmus- n, has joined the U. S. Chaplains rps.

* * *

The number of men serving in the aplaincy has now increased to elev-, the latest recruits being Pastors rner Carlsen, Ringsted, Ia., and El- r Andersen, Kenmare, N. D.

* * *

The executive committee of the new me Mission Board met on April 6th the home of Vice President K. M. atthiesen in Sioux City, Iowa. It was cided to recommend the calling of a stor to fill the vacancy in the home ission charge at Edmonton, Alberta. ne church has been given temporary rvice for some time by Pastor emer. Bentsen.

* * *

The Synodical Council and the Board Education are scheduled to meet at air, Nebraska, the middle of April. is expected that important decisions ill then be made in regard to the op- ation of Dana College and Trinity minary for the duration of the war.

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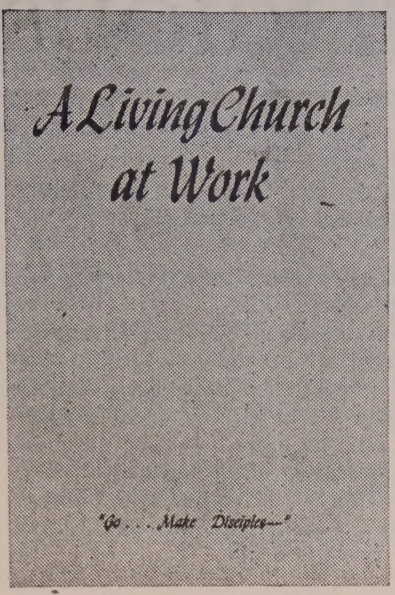

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ON THE RELIGIOUS HORIZON

Looks Like Lutherans Are Getting Together

On Monday evening, March 8, a group of Lutheran pastors of the South met at a dinner meeting (for which they paid) at Hotel Hickory, Hickory, North Carolina. The meeting had been arranged by Rev. W. Toedtman, American Lutheran Church, and Rev. H. C. Scherer, Missouri Synod. Eighteen members of the U. L. C. A., thirteen members of the Missouri Synod, and four members of the A. L. C. were in attendance, the latter being a one hundred per cent attendance.

Rev. V. C. Cromer, Hickory, presented a paper on the "Pittsburgh Agreement," and Rev. O. Lindemyer, Newton, furnished one on the "Brief Statement." A third paper was read by Dr. L. W. Miller, Claremont.

* * *

"Lutheran Witness" Receives $1,000 Subscription

A thousand dollars a year for the "Lutheran Witness"! This is the blanket subscription list of St. Luke's, Chicago, Rev. A. R. Kretzmann, pastor. The paper will be sent to twelve hundred homes in the congregation.

* * *

Stassen Urges Religious Education Program

A plea to laymen, particularly those in the newspaper, radio, and advertising fields, to put their talents and facilities to work for the Church, was voiced by Governor Harold E. Stassen of Minnesota, in addressing the opening sessions of the annual convention of the International Council of Religious Education at Chicago in February.

Recently named president of the Council, which represents forty-two Protestant denominations, Gov. Stassen declared that laymen in the various professional fields could contribute much to the advancement of religious education among American youth by using their skills to improve religious literature and religious radio programs.

"Christian education is faced with a two-fold challenge," Gov. Stassen stated. "First, it must pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education.

"Second, it must seek to make religion more vital to all, by actively interpreting the basic concepts of our religion into the social, economic, political and international problems of our times on personal, community, national and world-wide levels."

* * *

Episcopalians and Presbyterians Merger Move

While the Episcopal and Presbyterian Churches are talking about merger, congregations of these Churches located in Cazenovia, N. Y., have decided to try out the idea.

The members of the First Presbyterian Church will come to St. Peter's Episcopal Church for one month, and then the Episcopalians will go for a month to the Presbyterian church. The plan will be tried out for six months.

The rector of the Episcopal church will be pastor of both congregations, while the Presbyterian pastor is in service with the armed forces. The Presbyterians will employ a director of religious education to assist in the work of the parish. When the Episcopal rector conducts services in the Presbyterian church, he will wear a clerical collar and academic gown as the Presbyterian pastor has done.

Security ON THE HOME FRONT

Lutheran Mutual policyholders received benefits amounting to $974,507 last year. Of this amount nearly $300,000 was paid to widows, children and other beneficiaries — holding families together, providing funds for education, clearing homes of mortgage debt and accomplishing many other cherished purposes. In addition, annuity payments brought comfort and peace of mind to many older persons. Policyholders also received $485,778 in dividends.

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Quisling Wooing Norwegian Clergy

In what is regarded as an attempt to slead Norwegians as to the Quisg government's intentions toward position clergymen, Church Minis- Ragnar Skancke has sent a letter leading members of the Quisling rty stating that the party's best inrests are served by "indulgence" toards resisting churchmen.

Church circles interpret the move an effort to dispel the effect of Pre- er Vidkun Quisling's recent order in- ructing the Nazi employment exange to draft rebel clergymen for oor service. Despite efforts to keep ws of the labor service move quiet, is believed that details of the plan ve leaked through much of Norway.

Skancke stated in his letter, which as mailed from party headquarters, at in the future the main task of the urch Department will be to " look ter" the needs of Quisling-appointed urchmen, rather than to "interfere" th the activities of recalcitrant clermen.

* * *

issouri Moves to Stop asty Marriages

A forward step in the halting of sty marriages has been taken in issouri, with approval by the state nate of a bill providing for a waitg period of three days between the plication for and issuance of a marage license.

The bill has been returned to the ouse for concurrence in amendments. Designed to strike at "gin mill marages" the bill received only two opsing votes. Senator Francis Smith ld the assembly:

"The only ones who oppose this bill e those who make money out of gin ill marriages. They care nothing aut the broken homes and the dirces that result from those hasty arriages. Anyone who wants to get arried for life doesn't mind waiting ree days."

* * *

n of Harnack Is ecuted by Gestapo

Ernst von Harnack, German civil rvant prior to the accession of Hitler, hose execution by the Gestapo is reorted from Stockholm, was a promint leader in Confessional Church rcles and at one time was actively sociated with Pastor Martin Niemoeler.

Harnack's father and grandfather ere prominent churchmen in Gerany. His father, the late Adolf von Harnack, was regarded as one of Germany's leading theologians and church historians.

* * *

Lutheran Social Workers Hold Conference

Social workers from the American Lutheran Conference, the Synodical Conference, and the United Lutheran Church met to hear Dr. C. E. Krumbholz, of the National Lutheran Council, speak in Chicago on March 6. Coming from six midwestern states, they met under the auspices of the Lutheran Welfare Workers of Wisconsin and Illinois.

Dr. Krumbholz pointed out four phases of welfare work to which the Lutheran Church needs to respond. Trained case workers and social service administrators are needed by such agencies as Lutheran child-placement centers, orphan homes, and inner-mission staffs if they are to meet the responsibilities of social service work. "We need to branch out into social research work," he said, "for we have done little in this field."

Miss Wilma W. Walker, associate professor of case work in the University of Chicago, complimented the Lutherans on the strides they have made in recent years in social welfare work. Among Protestant church groups they lead the field in the way they are taking hold of welfare problems, she said.

A Faith for These Times

Lutheran Sermons for Our Day and the Influences Which Inspired Them

Edited by
SVEN JOHAN SEBELIUS

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"The book is valuable for the study of preaching. It is also an expression of growing unity in American Lutheranism, a symphony of Lutheran witnessing for Christ." Editor of **The Augustana Quarterly.**

"Dr. Sebelius has hit upon an idea—a good one. He has asked twenty-four preachers, representing most of the general Lutheran bodies in this country, to submit a sermon, a sort of key to their preaching as a whole, together with an analysis of the factors and forces that have molded their preaching. This latter is the good idea." Paul J. Hoh in **The Lutheran Church Quarterly.**

"I have gone through your book, 'A Faith for These Times' and I am glad that your church has such fine preaching. The sketch which preceded each sermon was most interesting and illuminating." *James W. Clarke, Professor of Homiletics The Presbyterian Theological Seminary, Chicago, Illinois.*

"This unusual book of sermons contains not only a collection of strong sermons by twenty-four outstanding Lutheran ministers, but also a statement from each preacher in three or four pages, of those influences and experiences which have determined the course of his thought. In the aggregate, these personal and biographical sections become a composite philosophy of preaching." **The Christian Century.**

"Congratulations upon 'A Faith for These Times'. You made effective use of an unusual and helpful idea. I intend to make use of this book in my classes. The quality of the sermons is high, too . . . thank you for the book and be sure to get out another." *Prof. John Schmidt, Lutheran Theological Southern Seminary, Columbia, South Carolina.*

Price, $2.00

Published by Augustana Press Rock Island, Illinois

Wants a Christian At Peace Parley

"Church Management" Addresses Open Letter to President Roosevelt on Subject

AN OPEN LETTER to President Roosevelt and members of Congress, proposing that a "mature Christian scholar" be selected to participate in any future peace negotiations and to serve as a ranking member of a peace commission whenever it is established, has been issued by "Church Management", monthly periodical devoted to problems of church administration.

Appearing in the April number of the journal, the letter specifies that the man selected need not be an ordained clergyman nor a Christian "statesman, scientist, or businessman."

He must, however, the letter points out, be a person of "sufficient training and breadth of mind to comprehend the whole body of Christian truth and its implications, and who could bring its influence to bear upon all the problems that arise in making postwar adjustments."

"Moreover," the letter declares, "the representative from our country should properly be one who appreciates the true values of the democratic heritages of the nation both in theory and in practice."

It adds the suggestion that "he would want to counsel with him the most capable representatives of other religious viewpoints—the one aim being to discover the right course at every stage of the proceedings."

Appended to the letter are the names of fifty churchmen to whom the proposal has been submitted and who approve it.

* * *

Army to Take Chaplains From Enlisted Ranks

Officers and enlisted men of the United States Army who, at the time of their entry into the army, were ordained ministers serving congregations, and are otherwise qualified, may apply for appointment to the Chaplains Corps, the War Department has announced.

To date, some twenty applicants have been appointed to vacancies in the Chaplains Corps.

The new procedure is in line with the Army's policy of filling its officer requirements from its own ranks whenever possible, even in highly specialized fields.

* * *

Protestant Leaders Confer With President Roosevelt

Three high-ranking Protestant church leaders conferred with President Roosevelt at the White House on Friday, March 26.

They were the Rt. Rev. Henry St. George Tucker, President of the Federal Council of Churches; Dr. Roswell P. Barnes, associate general secretary of the Federal Council, and John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council.

* * *

Ohio Legislature Rejects Christian Science Bill

The Ohio legislature has voted down a bill to amend the state's medical laws to permit Christian Science practitioners and others to charge fees for "ministering to human ills through prayer or spiritual means."

Representatives of the Christian Science group sponsored the bill which has been before the legislature at every session for the past decade.

The House voted 57 to 57 on the measure, which required 69 votes for passage. Two years ago a similar bill failed to pass by a seven-vote margin.

* * *

French Salvation Army Dissolved by Vichy

The Salvation Army in France has been completely dissolved, it is reported from Lisbon. The organization had been permitted to retain the administration of its evangelical work, although its press and social work was recently banned by the Vichy authorities, and Army workers were forced to give up their uniforms.

Latest statistics on the work of the Salvation Army indicate that in October of 1942 there were 339 officers, 256 employes, 59 corps, 81 outposts, and 52 institutions in France. The Salvation Army flag was planted in France in 1881.

* * *

Kill Move to Include Clergy in Social Security

The Austin resolution urging the New York legislature to petition Congress to amend the Social Security Act by providing that clergymen be made eligible for its benefits was killed by the Assembly Rules Committee.

Little interest was reported to hav been shown in the resolution by an important church group. The legisla tive committee of the New York Stat Council of Churches referred the mat ter to local ministers' associations, bu the few replies received were not fa vorable to the proposal.

An official of the Council stated tha he believed most ministers preferre to participate in the pension funds o their respective denominations. H thought that only ministers of a fe churches with relatively small congre gations or of weak financial standin would care to go under the Social Se curity law.

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